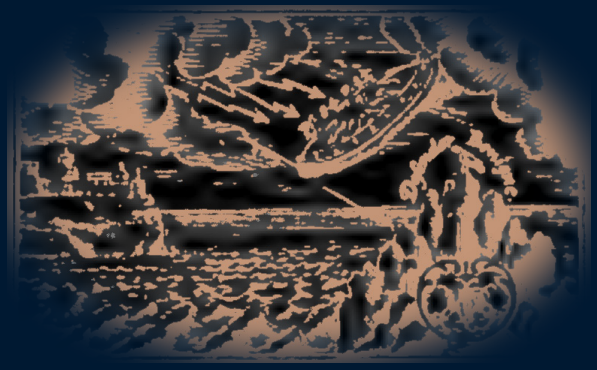
ABJURATION A ALL JUSTICE

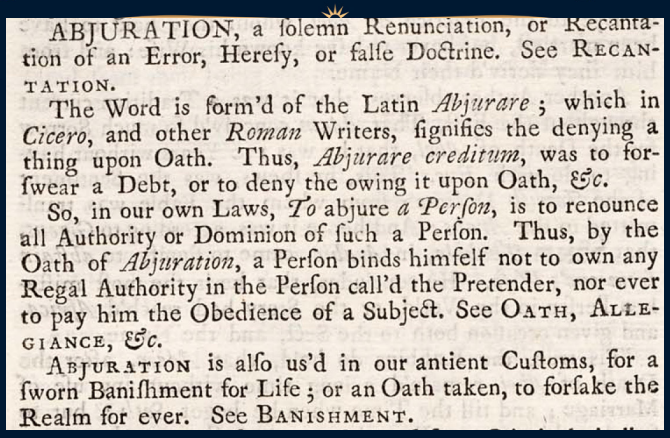


Printed for subject's of WORLD:
"KING" (REGIS) and "PLEB'S, VULGARIS"

ABJURATION

A "PERSON", "STATUS", "IMAGE", "IDENTITY" ...

Abjuration made flesh

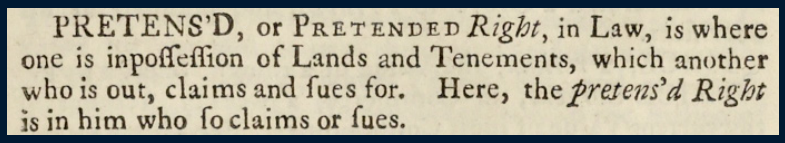


ABJURATION, a ſolemn Renunciation, or Recantation of an Error, Hereſy, or falſe Doctrine. See RECANTATION.

The Word is form'd of the Latin *Abjurare*; which in *Cicero*, and other *Roman* Writers, ſignifies the denying a thing upon Oath. Thus, *Abjurare creditum*, was to forſwear a Debt, or to deny the owing it upon Oath, &c.

So, in our own Laws, *To* abjure *a Perſon*, is to renounce all Authority or Dominion of ſuch a Perſon. Thus, by the Oath of *Abjuration*, a Perſon binds himſelf not to own any Regal Authority in the Perſon call'd the Pretender, nor ever to pay him the Obedience of a Subject. See OATH, ALLEGIANCE, &c.

ABJURATION is alſo us'd in our antient Cuſtoms, for a ſworn Baniſhment for Life; or an Oath taken, to forſake the Realm for ever. See BANISHMENT.



PRETENS'D, or PRETENDED *Right*, in Law, is where one is inpoſſeſſion of Lands and Tenements, which another who is out, claims and ſues for. Here, the *pretens'd Right* is in him who ſo claims or ſues.

WHAT IS NOT DESCRIBED IN "LETTERS" AND "SYMBOLS", DOES NOT MEAN THAT IT DOESN'T IST.

Abjuring the Kingdom

AGGRESSOR, in Law, he, of two contending Parties, who makes the firſt Aſſault, or Attack; or who began the Quarrel, Encounter, or Difference.—In Criminal Matters, it is firſt enquir'd who was the *Aggreſſor*. See ATTACK, &c.

ANNEXATION, in Law, the uniting of Lands or Rents to the Crown. See ANNEXED.

ANNEXED, ſomething join'd to, or dependant of, another——Thus we ſay ſuch a Farm, ſuch an Advowſon is *annex'd* to ſuch a Fee, ſuch a Manor, &c. *Charles* VIII in the Year 1486, *annex'd Provence* to the Crown of *France*.

Act

ενέργεια

ACT, in a Legal Senſe, is an Inſtrument, or other Matter in Writing; of uſe to declare or juſtify the Truth of a thing.——In this Senſe, Records, Decrees, Sentences, Reports, Certificates, &c. are call'd *Acts*.—Authentick *Acts*; Solemn *Acts*, &c.

CARIS. Civil Status Registration Information System.

CARIS. Civilstāvokļa aktu reģistrācijas informācijas sistēma.

INTERMENT. See BURIAL.

jury - injury
ter, or terra - inter
media - intermedia

CIVIL, in its general Senſe, is ſomething that regards the Policy, publick Good, or repoſe of the Citizens, or Subjects of a State. See CITY.

CIVIL *Law*, *Lex Civilis*, *Roman Law*.

FIXED DEATH OF "PERSON".

MATERNITY HOSPITAL REPORT: BORN ALIVE

7	Piedzimis dzīvs vai nedzīvs Живорожденный или мертворожденный	dzīvs

17	Kādi dokumenti uzrādīti jeb liecinieku uzvārds un adrese Какие пред'явлены документы или фамилии и адрес свидетелей	Rīgas pils. ī dzemd. nama	
18	Izdotās dzimšanas apliecības numurs, kā arī otrreizējās apliecības numurs Номер выданного свидетельства о рождении, а также номер и дата выдачи повторного свидетельства	pr.ek 202313	izziņa

REGISTERED "PERSON": DECEASED

CARIS ievadīts KOPIJA Latvijas PSR — Латвийская ССР

DZIMŠANAS AKTA IERAKSTS
ЗАПИСЬ АКТА О РОЖДЕНИИ № A17

V HE 492888 (Pirmais eksemplārs — Первый экземпляр)

PAR BĒRNU — СВЕДЕНИЯ О РЕБЕНКЕ

s ия	Muxāne	2 Vārds Имя	Inta	3 Dzimu Пол
nas laiks рождения	19. decembr 1956 g./г.			

Kāds pēc skaita bērns mātei piedzimis (skaitot mirušos un neskaitot nedzīvus dzimušos)
Который по счету ребенок у матери (считая умерших и не считая мертворожденных)

ANY PERSON ESTABLISHED ON THE BASIS OF A "BIRTH CERTIFICATE" IS DEAD

ab initio

BILLA-VERA

BILLA VERA, *the Bill is true.* The Grand Inquest impannell'd and ſwore before the Juſtices of Eyre, &c. endorſing a *Bill* whereby any Crime puniſhable in that Court is preſented to 'em, with theſe two Words, ſignify thereby, that the Preſenter has furniſhed his Preſentment with probable Evidence, and worthy further Conſideration; whereupon the Party preſented is ſaid to ſtand indicted of the Crime, and bound to make an Anſwer thereto, either by confeſſing or traverſing the Indictment. If the Crime touch his Life, it is yet refer'd to another Inqueſt, call'd the *Inqueſt of Life and Death*, by whom if he be found guilty, he ſtands convict of the Crime, and is condemn'd by the Judge. See INQUEST, INDICTMENT, &c.

What you call:
"EARTH", "WORLD", "PLANET";
as a COMPOSITE PERCENTAGE PART
OF THE MATERIA OF INFINITY;
a priori
WAS BEFORE "KINGS",
BEFORE "KINGDOMS",
BEFORE "STATES",
BEFORE "COUNTRIES":
WILL BE AFTER THE "SYSTEM"
INVENTED BY SOMEONE.

Not one "status" -
did not create
a LIVING EXISTENCE
OF ANY KIND AND WAY.

a priori

IN INFINITY ideas as "LAW":

nullus

CLAIMS AND REQUIREMENTS

A]
CEASE ALL PERSECUTION AND THREATS.

B]
CEASE OCCUPING SPACE THAT YOU COULD NOT CREATE.
IT WAS BEFORE YOU, AND WILL BE AFTER YOU.

C]
TO RETURNS THE FULL PERCENTAGE
FROM THE MATTER OF INFINITY,
HORIZONTALLY AND VERTICALLY.
MATERIAL AND IMMATERIAL,
TAKE AWAY BY FRAUD AND VIOLENCE,
WHICH IS AN INTEGRAL NATURE
FOR ANY EXISTING, ACTIVE BEING,
WITH FORCING "OBLIGATIONS" -
CONCEALING THE TRUE
GOALS AND INTENTIONS OF ANY RELATIONSHIP..

D]
REPAY THE DEBT:
ALL FICTIONAL "TAX" AND "SUBSIDIES"
WHICH ARE IN FACT LOANS.

E]
ENDING FOR YOUR MILITARY SECTANTISM -
IS TERMINATED AND IS NOT RESUMED IN ANY WAY.

REQUIREMENTS
SHALL BE EXECUTIVE IMMEDIATELY
WITH "ABJURATION A PERSON"

CRIME, a *Breach*, or *Tranſgreſſion* of a Law; or, an Action contrary to the Tenor of a Law, either Natural or Divine, Civil, or Eccleſiaſtick; to which a Penalty is annex'd. See LAW.

**It is obvious that the whole so-called "history"
that is presented by "RADIO", "TELEVISION",
"EDUCATIONAL SYSTEM" and so on, is nothing more
than a COMPLETE DECEPTION, created exclusively
by "ANIMALS", under the fictitious name of "MAN".**

**"REGISTER" - this applies only to those who created it.
Let's assume that now I will
create a "REGISTER OF IDIOTS" and your Name
will be entered into this list,
then, according to your rules,
it turns out that for you this is an obligation,
AND NO ONE CARES that under this entry
there is no your CONSENT - acceptance.**

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and accompanied by violence, or threat of force, use
of any type of weapon - is considered as
AGGRESSION AND ARMED INVASION of VITAL VITA
with a SPECIFIC THREAT TO THE EXISTENCE OF VITAL.**

ABJURATION

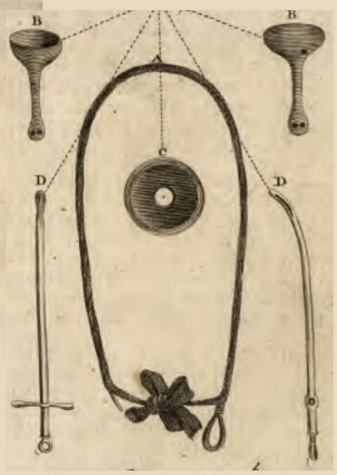
MIDWIFERY.

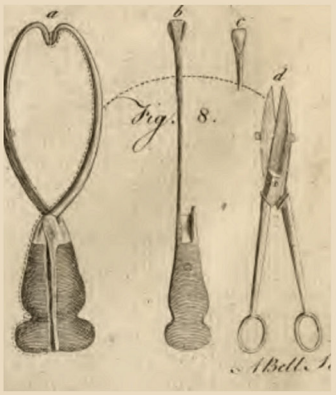
MIDWIFERY is the art of aſſiſting nature in bringing forth a perfect fœtus, or child, from the womb of the mother.

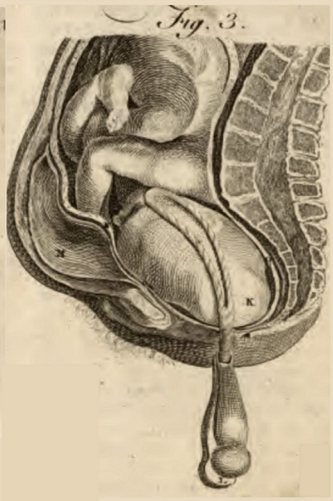
ASSISER, or ASSIZER, *of weights and meaſures*, an officer who has the overſight of thoſe things. See *Clerk of the market*.

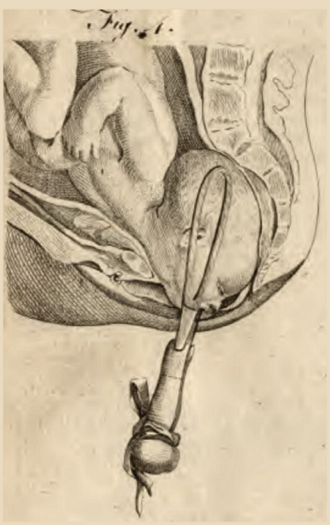
ASSAULT, in law, a violent injury offered to a man's perſon, being of a higher nature than battery.

ASSAULT, in the military art, a furious effort made to carry a fortified poſt, camp, or fortreſs, wherein the aſſailants do not ſcreen themſelves by any works: while the aſſault continues, the batteries ceaſe, for fear of killing their own men.





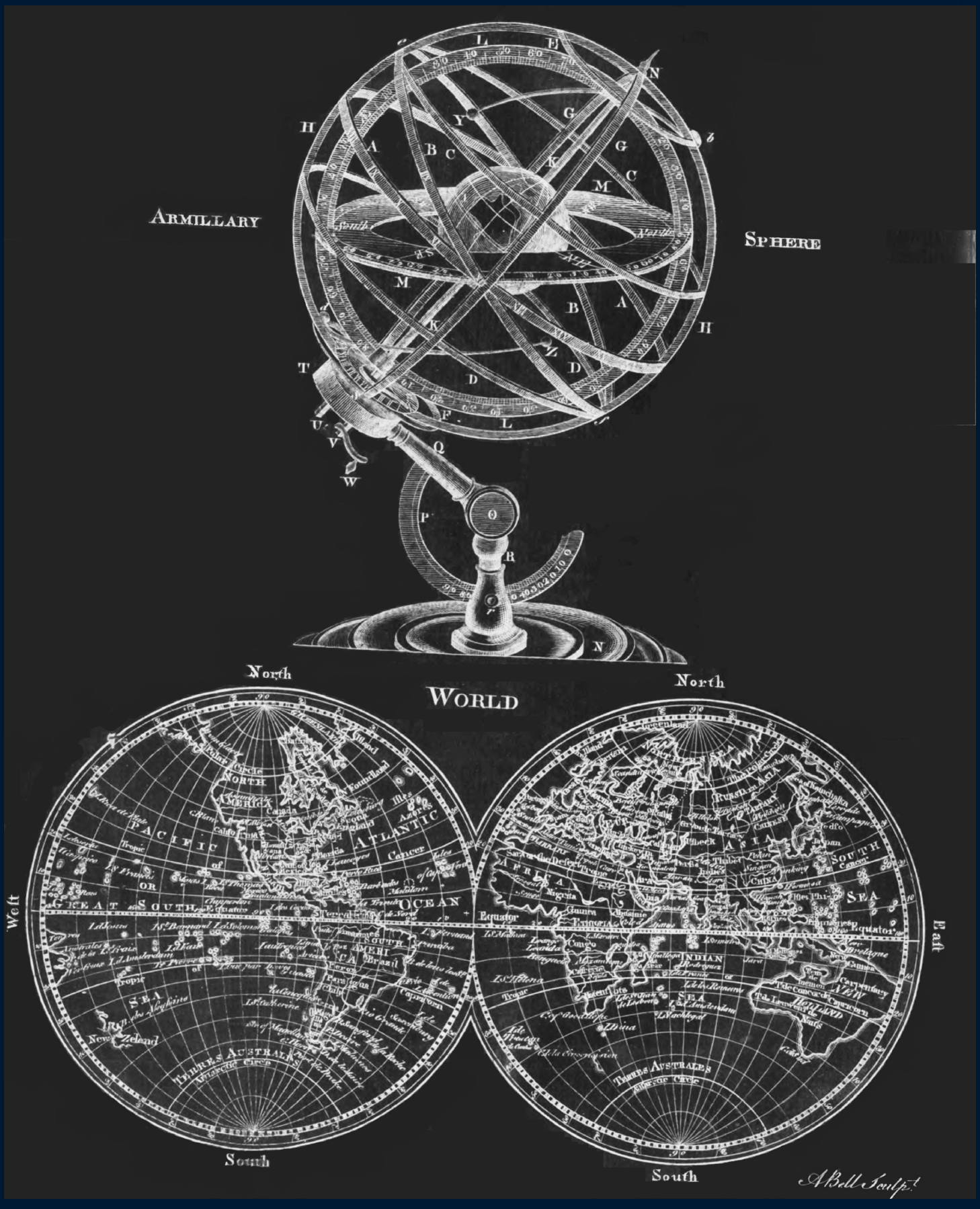




HYPOTYPOSIS

WHICH OF THESE ANIMALS IS
1. A "KING"
2. A "PLEBE"

HYPOTYPOSIS



CARIS. Civil Status Registration Information System.

REGISTRY, comprehends the Office, Books, and Rolls wherein the Proceedings of Chancery, or any ſpiritual Court, are *regiſter'd* or recorded. See REGISTER, RECORD, ROLL, &c.

ABBREVIATION: REGISTRY

REGIS-TRY

Cum Privilegio Regis Chriſtianiſſimi.

To TRY, in the Sea Language. --- A Ship is ſaid to *try*, when ſhe has no more Sails aboard but her Main-ſail, or the Miſſen-ſail only.

PORT, among Sailors, the Larboard, or left Side of the Ship. See LARBOARD.

Free PORT, in Commerce, a *Port* open and free for Merchants of all Nations to load and unload their Veſſels in, without paying any Duties or Cuſtoms. See FREE and DUTY.

AXIOM

AXIOM, Axioma, a ſelf-evident Truth; or a Propoſition whoſe Truth every Perſon perceives at firſt ſight. See Truth and Proposition.

Thus, that the whole is greater than a Part; that a thing cannot give what it ſelf has not; that a thing cannot be and not be at the ſame time; that from nothing, nothing can ariſe, &c. are *Axioms*.—The Word is *Greek*, ἀξίωμα, q. d. *dignitas*, *Auctoritas*, or even *Effatum*: Whence *Cicero* in lieu thereof uſes the Word *Pronuntiatum*.

By *Axioms*, call'd alſo *Maxims*, are underſtood all common Notions of the Mind, whoſe Evidence is ſo clear and forcible, that a Man cannot deny them without renouncing common Senſe and natural Reaſon. See Maxim, Evidence, &c.

The Rule of *Axioms* is this, that whatever Propoſition expreſſes the immediate clear Compariſon of two Ideas without the help of a third, is an *Axiom*.—On the other hand, a Truth which does not ariſe from an immediate Compariſon of two Ideas, is no *Axiom*. See Idea, Relation, &c.

Wolfius aſſigns the Eſſence of an *Axiom* thus: Whatever Propoſition ariſes immediately from the Conſideration of a ſingle Definition, is an *Axiom*.—Thus it neceſſarily following from the Geneſis of a Circle, that all right Lines drawn from the Centre to the Circumference thereof, are equal; inaſmuch as they all repreſent the ſame Line in different Situations: This is an *Axiom*. See Definition.

Hence, the Truth of *Axioms* being perceived by the meer Intuition of a Definition; they need no Demonſtration: Since they are neceſſarily as true, as the Definition is juſt. See Demonstration.

Several Authors abuſe this Property of *Axioms*, and obtrude for *Axioms* the Premiſſes of Syllogiſms, which they are not able to prove.—*Euclid* himſelf lies liable to Exception on this Account, having aſſumed the Equality of Figures which mutually agree, or are congruous to each other, as an *Axiom*. See Congruency.

Axioms, in effect, ſtrictly ſpeaking, are no other than identick Propoſitions.—Thus to ſay that all Right Angles are equal to each other, is as much as to ſay, all Right Angles are Right Angles: Such Equality being implied in the very Definition, the very Name. See Definition.

My Lord *Bacon* propoſes a new Science, to conſiſt of general *Axioms*, under the Denomination of *Philoſophia prima*. See Philosophy, Knowledge, &c.

Axiom is alſo an eſtabliſhed Principle in ſome Art or Science. See Principle, &c.

Thus, it is an *Axiom* in Phyſicks, that Nature diſcovers herſelf moſt in the ſmalleſt Subjects; that Nature does nothing in vain; that Effects are proportional to their Cauſes, &c. Thus it is an *Axiom* in Geometry, that things equal to the ſame third are alſo equal to one another; that if to equal things you add Equals, the Sums will be Equal, &c. So it is an *Axiom* in Opticks, that the Angle of Incidence is equal to the Angle of Reflection, &c. It is an *Axiom* in Medicine, &c. that there is no ſincere Acid in the human Body, &c.

In this Senſe the general Laws of Motion are call'd *Axioms*; as, that all Motion is Rectilinear, that Action and Re-action are equal, &c. See *Laws of* Nature.

Theſe particular *Axioms*, it may be obſerved, do not immediately ariſe from any firſt Notions or Ideas, but are deduced from certain Hypotheſes: This is particularly obſervable in phyſical Matters, wherein, as ſeveral Experiments contribute to make one Hypotheſis, ſo ſeveral Hypotheſes contribute to one *Axiom*. See Hypothesis, &c.

MAXIMS

MAXIMS, a kind of Propoſitions, which, under the Name of *Maxims* and Axioms, have paſſed for Principles of Science; and which being ſelf-evident, have been ſuppoſed innate. See AXIOM.

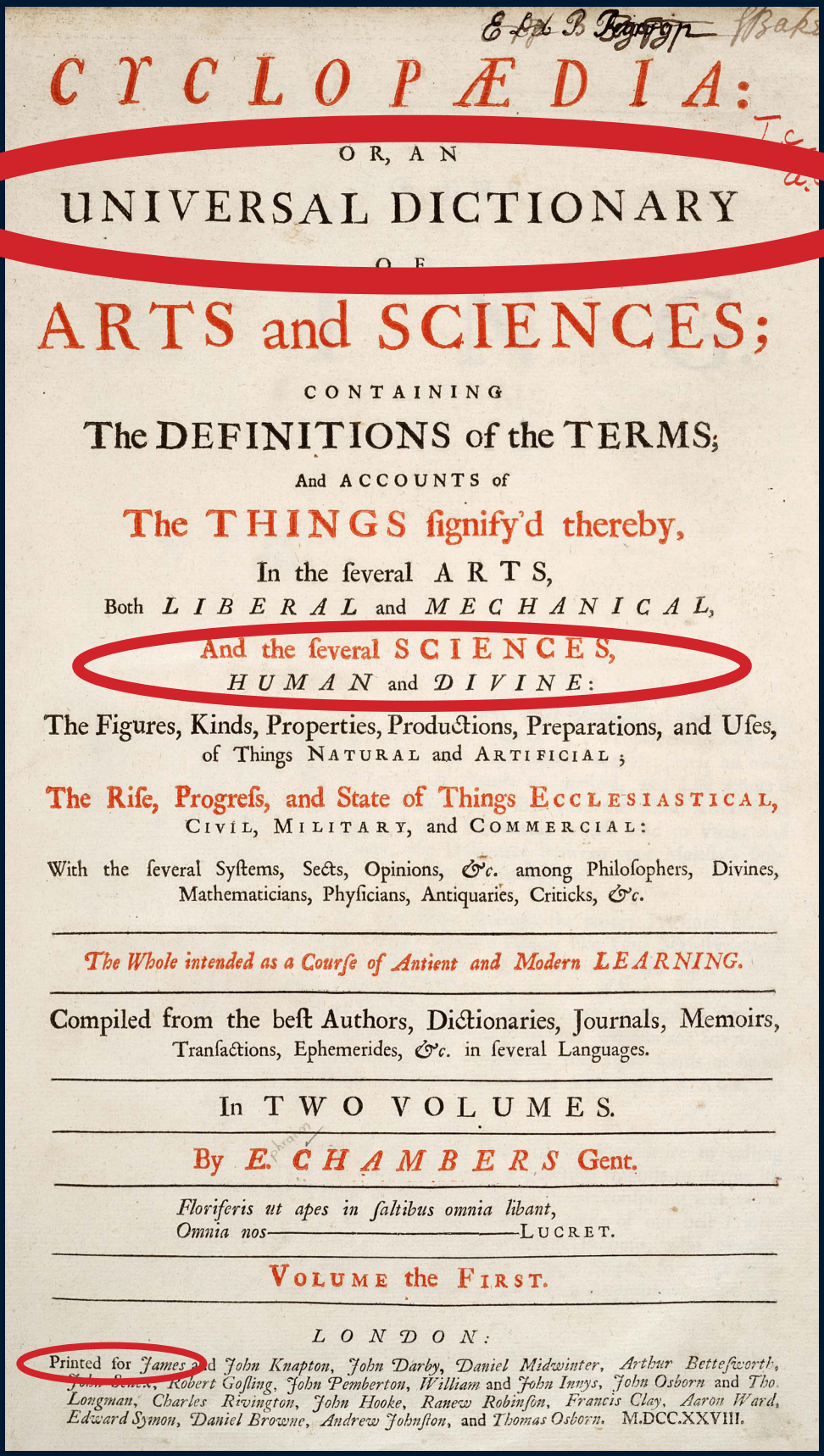
For the Reaſon of the Evidence of Maxims: It may be obſerved, That Knowledge being only the Perception of the Agreement or Diſagreement of Ideas; where that Agreement or Diſagreement is perceived immediately by itſelf, without the Intervention or Help of any other Ideas, there our Knowledge is ſelf-evident: which being ſo, not only *Maxims*, but an infinite number of other Propoſitions, partake equally with them in this Self-Evidence. Thus, that a Circle is a Circle, Blue is not Red, are as ſelf-evident Propoſitions, as thoſe general ones, What is, is; and, It is impoſſible for the ſame thing to be, and not to be. Nor can the Conſideration of theſe Axioms add any thing to the Evidence or Certainty of our Knowledge of them. As to the Agreement or Diſagreement of Co-exiſtence, the Mind has an immediate Perception of this but in very few. And therefore in this Sort we have very little intuitive Knowledge; tho in ſome few Propoſitions we have. Two Bodies cannot be in the ſame Place, is a ſelf-evident Propoſition: the Idea of fitting a Place equal to the Contents of its Superficies, being annexed to our Idea of Body. As to the Relations of Modes, Mathematicians have framed many Axioms concerning that one Relation of Equality; as that Equals being taken from Equals, the Remainder will be equal, *&c.* which however received for Axioms, yet have not a clearer Self-evidence than theſe, That One and One are equal to Two; that if from the five Fingers of one Hand you take two, and from the five Fingers of the other Hand two, the remaining Numbers will be equal. As to real Exiſtence, ſince that has no Connection with any other of our Ideas, but that of ourſelves, and of a firſt Being; we have not ſo much as a demonſtrative, much leſs a ſelf-evident Knowledge concerning the real Exiſtence of other Beings. See EXISTENCE.

For the Influence of MAXIMS *on the other Parts of our Knowledge:* The Rules eſtabliſhed in the Schools, That all Reaſonings are *ex præcognitis & præconceſſis*, ſeem to lay the Foundation of all other Knowledge in theſe *Maxims*, and to ſuppoſe them to be *præcognita*; which implies two Things: *viz.* That theſe Axioms are thoſe Truths firſt known to the Mind; and, That on them the other Parts of our Knowledge depend. But, firſt, That theſe Axioms are not the Truths firſt known to the Mind, is evident from Experience: For who knows not that a Child perceives that a Stranger is not its Mother, long before he knows it impoſſible for the ſame Thing to be, and not to be? And how many Truths are there about Numbers, which the Mind is perfectly acquainted with, and fully convinced of, before it ever thought on theſe general *Maxims*? Hence it follows, That theſe magnified *Maxims* are not the Principles and Foundations of all our other Knowledge; for if there are a great many other Truths, as ſelf-evident as they, and a great many that we know before them, it is impoſſible that they ſhould be the Principles, from which we deduce all other Truths. Thus, That One and Two are equal to Three, is as evident, and eaſier known, than that the Whole is equal to all its Parts. Nor, after the Knowledge of this *Maxim*, do we know that One and Two are equal to Three, better, or more certainly, than we did before. For if there be any odds in theſe Ideas, the Ideas of Whole and Parts are more obſcure, or at leaſt more difficult to be ſettled in the Mind, than thoſe of One, Two, and Three. Either, therefore, all Knowledge does not depend on *Præcognita*, or general *Maxims*, called Principles; or elſe ſuch as theſe (That One and One are Two, that Two and Two are Four, *&c.*) and a great part of Numeration, are *Maxims*. To theſe, if we add all the ſelf-evident Propoſitions that may be made about all our diſtinct Ideas, Principles will be almoſt infinite; and a great many innate Principles, many Men never come to know all their Lives.

General MAXIMS then may be of uſe in Diſputes, to ſtop the Mouths of Wranglers; but are of little in the Diſcovery of unknown Truths. Several general *Maxims* are no more than bare verbal Propoſitions, and teach us nothing but the Reſpect and Import of Names one to another; as, The Whole is equal to all its Parts: What real Truth doth this teach us more, than what the Signification of the word *Totum*, or Whole, does of itſelf import? If rightly conſider'd, we may ſay, that where our Ideas are clear and diſtinct, there is little or no uſe at all of *Maxims*, to prove the Agreement or Diſagreement of any of them. He that needs any Proof to make him certain, and give his Aſſent to this Propoſition, That Two are equal to Two, or that White is not Black; will alſo have need of a Proof to make him admit, That what is, is; or, That it is impoſſible for the ſame Thing to be, and not to be. But as *Maxims* are of little uſe, where we have clear and diſtinct Ideas; ſo they are of dangerous uſe, where our Ideas are confuſed, and where we uſe Words, that are not annexed to clear and diſtinct Ideas.

LOCKE.

HYPOTYPOSIS



CYCLOPÆDIA:

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OF

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CONTAINING

The DEFINITIONS of the TERMS;

And ACCOUNTS of

The THINGS ſignify'd thereby,

In the ſeveral ARTS,

Both *LIBERAL* and *MECHANICAL*,

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In TWO VOLUMES.

By *E. CHAMBERS* Gent.

Floriferis ut apes in ſaltibus omnia libant,
Omnia nos——————LUCRET.

VOLUME the FIRST.

LONDON:

Printed for *James* and *John Knapton*, *John Darby*, *Daniel Midwinter*, *Arthur Betteſworth*, *John Senex*, *Robert Goſling*, *John Pemberton*, *William* and *John Innys*, *John Osborn* and *Tho. Longman*, *Charles Rivington*, *John Hooke*, *Ranew Robinſon*, *Francis Clay*, *Aaron Ward*, *Edward Symon*, *Daniel Browne*, *Andrew Johnſton*, and *Thomas Osborn*. M.DCC.XXVIII.

MAXIMS

ABJURATION, a ſolemn Renunciation, or Recantation of an Error, Hereſy, or falſe Doctrine. See RECANTATION.

The Word is form'd of the Latin *Abjurare*; which in *Cicero*, and other *Roman* Writers, ſignifies the denying a thing upon Oath. Thus, *Abjurare creditum*, was to forſwear a Debt, or to deny the owing it upon Oath, &c.

So, in our own Laws, *To* abjure *a Perſon*, is to renounce all Authority or Dominion of ſuch a Perſon. Thus, by the Oath of *Abjuration*, a Perſon binds himſelf not to own any Regal Authority in the Perſon call'd the Pretender, nor ever to pay him the Obedience of a Subject. See OATH, ALLEGIANCE, &c.

ABJURATION is alſo us'd in our antient Cuſtoms, for a ſworn Baniſhment for Life; or an Oath taken, to forſake the Realm for ever. See BANISHMENT.

This, in ſome Caſes, was admitted from Criminals in lieu of Death. The Devotion for the Church was ſo warm, from the Time of *Edward* the Confeſſor to the Reformation, that if a Man having committed Felony, could recover a Church or Church-yard before he were apprehended, it was an Aſylum from which he could not be brought to take his Trial at Law; but confeſſing his Crime to the Juſtices, or Coroner, and *abjuring* the Kingdom, he was at liberty. See ASYLUM.

After *Abjuration*, a Croſs was given him, which he was to carry in his Hand thro' the Highways, till he was got out of the King's Dominion; which was call'd the *Banner of Mother-Church*. *Plac. Hil.* 26. *Edw.* III.

In time, *Abjuration* dwindled into a perpetual Confinement of the Priſoner to the Sanctuary; wherein, after *abjuring* his Liberty and free Habitation, he was allow'd to ſpend his Life. By Stat. 21 *Jac.* I. all uſe of Sanctuaries, and conſequently of *Abjuration* is taken away. See SANCTUARY.

HYPOTYPOSIS

SPIRIT, in Theology, is uſed by way of Eminence, for the Third Perſon in the Holy Trinity; called *The Spirit*, or *The Holy Spirit*. See TRINITY and PERSON.

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The *Macedonians*, &c. deny the Divinity of the *Spirit*. See MACEDONIANS.

The *Arians*, &c. deny his Co-equality with the Father. See ARIANS.

Divines expreſs the Manner wherein the *Spirit* was produced by the active *Spiration* or Breathing of the Father and the Son; whence the Name *Spiritus*, Breath.

Order of the Holy SPIRIT. See *Holy* GHOST.

SPIRIT, is alſo uſed among Divines, for the divine Power and Virtue; and the Communication thereof to Men.

In this Senſe, the *Spirit* is ſaid to have gone out on the Face of the Deep, *Geneſis*, *c.* i. *v.* 2. And the Prophets to have been poſſeſs'd of the *Spirit* of God.

Providence, in this Senſe, is that univerſal *Spirit*, whereby God makes all Nature to act. Thus the Holy Virgin is ſaid to have conceived of the *Spirit*, 1. *Cor.* vii. 40.

SPIRIT, is alſo uſed for any Incorporal Being, or Intelligence.

In this Senſe, God is ſaid to be a *Spirit*: Angels, *Spirits*; and the Devil an *Evil Spirit*. See GOD, ANGEL, DEVIL, &c.

In this Senſe, the Human Soul is alſo call'd *Spirit*, from its thinking and reflecting Powers, which cannot be conceived to reſide in any thing Material. See SOUL.

F. *Mallebranch* obſerves, 'tis extremely difficult to conceive what it is, ſhould make the Communication between the Body and the *Spirit*; for if the *Spirit* have no material Parts, it can't move the Body: But the Argument muſt be falſe ſome how or other; for we believe that God can move Bodies, and yet don't attribute any material Parts to him.

Private SPIRIT, is a Term that made a great Figure in the Controverſies of the two laſt Centuries. It ſignifies the particular View or Notion each Perſon has of the Dogmata of Faith, and the Truths of Religion, as ſuggeſted by his own Thought, and the Perſuaſion he is under with regard thereto.

The firſt Reformers denying ſtrenuouſly any infallible Interpreter of the Scripture, or any ſettled Judge of Controverſies; maintained, that every Perſon was to interpret and judge of revealed Truths, by his own Light, aſſiſted by the Grace of God; and this was what they call'd *private Spirit* or *Judgment*.

Againſt this, the Arguments uſed by the Romaniſts are, That revealed Truths being one and the ſame for all Believers; the Rule God has given us for the judging of them, ought to repreſent them to us uniformly and the ſame; but the *private Spirit* informs *Luther* one way, and *Zuinglius* another. It divides *Oecolompadius*, *Bucer*, *Oſiander*, &c. And the Doctrine it diſcovers to the *Confeſſionites*, is quite different from that it ſhews the *Anabaptiſts* and *Mennonites*, in the very ſame Paſſage of Scripture.

SPIRIT, in Chymiſtry, is one of the Principles of natural Bodies, called alſo *Mercury*. See PRINCIPLE and MERCURY.

The chymical Principle *Spirit*, is a fine, ſubtile, volatile, penetrating, pungent Liquor, which ariſes ordinarily before the Phlegm or Water, and ſometimes after it.

TRINITY, TRINITAS, TRIAS, TRIAD, in Theology, the ineffable Myſtery of three Perſons in one God; Father, Son, and Holy Spirit. See PERSON and MYSTERY.

'Tis an Article in the Chriſtian Faith, that there is one God; an Unity in Nature and Eſſence, and a *Trinity* of Perſons. --- The Term *Trinity* implies the Unity of three, the Unity of three divine Perſons really different, and the Identity of an indiviſible Nature: The *Trinity* is a Ternary of divine Perſons of the ſame Eſſence, Nature, and Subſtance.

PERSON, an individual Subſtance, of a rational or intelligent Nature. See SUBSTANCE, and INDIVIDUAL.

The Father and Son are reputed, in Law, as the ſame Perſon; an Embaſſador repreſents the Perſon of his Prince. See EMBASSADOR.

In Theology the Godhead is divided into three Perſons; but here the Word *Perſon* carries a peculiar Idea, very different from that attach'd to it every where elſe; being only uſed for want of a Term more pertinent and expreſſive. See TRINITY.

SUBSTANCE, in Phyſicks, ſomething that we conceive to ſubſiſt of itſelf, independantly of any created Being, or any particular Mode or Accident.

Thus a Piece of Wax is a *Subſtance*; becauſe we can conceive it as ſubſiſting of itſelf, and of its own Nature, without any Dependance on any other created Nature, or without any particular Mode, Form, Colour, &c. See MODE.

SUBSTANCE

HYPOTYPOSIS

Thus a Piece of Wax is a *Subſtance*; becauſe we can conceive it as ſubſiſting of itſelf, and of its own Nature, without any Dependance on any other created Nature, or without any particular Mode, Form, Colour, &c. See MODE.

Spinoſa maintains, that there is but one only *Subſtance* in Nature, whereof all the Creatures are ſo many different Modifications; and thus he makes the Soul of the ſame *Subſtance* with the Body. The whole Univerſe, according to him, is but one *Subſtance*; which *Subſtance*, he holds endow'd with an Infinity of Attributes, in the Number of which are *Thought* and *Extenſion*. All Bodies are Modifications of this *Subſtance*, conſider'd as extended; and all Spirits Modifications of the ſame *Subſtance*, conſider'd as Thought. See BODY and THINKING.

But Mr. *Lock*'s Philoſophy of *Subſtances*, is much more Orthodox: Our Ideas of *Subſtances*, that great Author obſerves, are only ſuch Combinations of ſimple Ideas, as are taken to repreſent diſtinct Things, ſubſiſting by themſelves; in which the confuſed Idea of *Subſtance*, is always the Chief. Thus the Combination of the Ideas of a certain Figure, with the Powers of Motion, Thought and Reaſoning, joined to *Subſtance*, make the ordinary Idea of Man; and thus the Mind obſerving ſeveral ſimple Ideas to go conſtantly together, which being preſumed to belong to one Thing, are call'd, and united in one Subject, by one Name; which we are apt, afterward, to talk of and conſider as one ſimple Idea. See IDEA.

We imagine not theſe ſimple Ideas to ſubſiſt by themſelves; but ſuppoſe ſome *Subſtratum*, wherein they ſubſiſt, which we call *Subſtance*. See SUBSTRATUM.

The Idea of pure *Subſtance*, is nothing but the ſuppoſed, yet unknown Support of theſe Qualities, which are capable of producing ſimple Ideas in us. See QUALITY.

The Ideas of particular *Subſtances* are compoſed out of this obſcure and general Idea of Subſtance, together with ſuch Combinations of ſimple Ideas, as are obſerved to exiſt together, and ſuppoſed to flow from the internal Conſtitution, and unknown Eſſence of that *Subſtance*.

Thus we come by the Ideas of Man, Horſe, Gold, &c. Thus the ſenſible Qualities of Iron, or a Diamond, make the complex Idea of thoſe *Subſtances*, which a Smith, or a Jeweller commonly knows better than a Philoſopher. See DEFINITION.

The ſame happens concerning the Operations of the Mind, *viz.* Thinking, Reaſoning, &c. which we concluding not to ſubſiſt by themſelves, nor apprehending how they can belong to Body, or be produc'd by it; we think them the Actions of ſome other *Subſtance*, which we call Spirit; of whoſe *Subſtance* or Nature we have as clear a Notion, as of that of Body; the one being but the ſuppos'd *Subſtratum* of the ſimple Ideas we have from without; as the other of thoſe Operations, which we experiment in ourſelves within: So that the Idea of *Corporeal Subſtance* in Matter, is as remote from our Conceptions, as that of *Spiritual Subſtance*.

Hence we may conclude, that he has the perfect Idea of any particular *Subſtance*, who has collected moſt of thoſe ſimple Ideas which do exiſt in it; among which, we are to reckon its active Powers and paſſive Capacities, though not ſtrictly ſimple Ideas.

Subſtances are generally diſtinguiſh'd by ſecondary Qualities; for our Senſes fail us in the Diſcovery of primary ones, as the Bulk, Figure, Texture, &c. of the minute Parts of Bodies, on which their real Conſtitutions and Differences depend. See PARTICLE.

But ſecondary Qualities are nothing but Powers, with relation to our Senſes.

The Ideas that make our Complex ones of Corporeal *Subſtances*, are of three Sorts: Firſt, the Ideas of primary Qualities of Things, which are diſcovered by our Senſes; ſuch as Bulk, Figure, Motion, &c. Secondly, the Senſible ſecondary Qualities, which are nothing but Powers to produce ſeveral Ideas in us, by our Senſes. Thirdly, the Aptneſs we conſider in any *Subſtance*, to cauſe or receive ſuch Alterations of primary Qualities, as that the *Subſtance* ſo alter'd, ſhould produce in us different Ideas from what it did before.

Beſides the complex Ideas we have of material *Subſtances*, by the ſimple Ideas taken from the Operations of our own Minds which we experiment in ourſelves as Thinking, Underſtanding, Willing, Knowing, &c. co-exiſting in the ſame *Subſtance*, we are able to frame the complex Idea of a Spirit: And this Idea of an immaterial *Subſtance*, is as clear, as that we have of a Material.

By joining theſe with *Subſtance*, of which we have no diſtinct Idea, we have the Idea of Spirit: And by putting together the Ideas of coherent, ſolid Parts, and Power of being mov'd joined with *Subſtance*, of which likewiſe we have no poſitive Idea; we have the Idea of Matter.

Further, there are other Ideas of *Subſtances*, which may be called *Collective*, which are made up of any particular *Subſtances*; conſidered as united into one Idea, as a Troop, Army, &c. which the Mind does by its Power of Compoſition. Theſe collective Ideas, are but the artificial Draughts of the Mind, bringing Things remote, and independant, into one View, the better to contemplate and diſcourſe of them united into one Conception, and ſignified by one Name. For there are no Things ſo remote, which the Mind cannot, by this Art of Compoſition, bring into one Idea; as is viſible, in that ſignified by the Name Univerſe. See COMPOSITION.

SUBSTANTIAL, or SUBSTANCIAL, in the Schools, ſomething belonging to the Nature of *Subſtance*.

'Tis generally diſputed, whether or no, there be ſuch Things as *ſubſtantial Forms*, *i. e.* Forms independant of all Matter; or Forms that are *Subſtances* themſelves. See FORM.

Subſtantial, is alſo uſed in the ſame Senſe with *Eſſential*; in oppoſition to *Accidental*; in which relation, it gives room for abundance of Diſtinguo's. See ESSENTIAL.

SUBSTANTIVE, in Grammar, a Quality aſcribed to a Noun or Name, when the Object it deſigns, is conſider'd, ſimply, in itſelf, and without any regard to its Qualities. See NOUN.

When the Object is conſider'd, as cloath'd with certain Qualities, the Noun is ſaid to be *Adjective*.

For a more palpable Criterion; All Nouns, to which one cannot add the Word *Thing*, are *Subſtantives*; and all thoſe to which *Thing* may be added, are Adjectives. See ADJECTIVE.

F. Buffier obſerves, 'tis a common Miſtake in Grammarians, to define a Noun *Subſtantive*, to be that which denotes or expreſſes a *Subſtance*.

The Miſtake ariſes hence, that finding all Subſtances expreſs'd by *Subſtantives*, they have call'd all Kinds of Nouns, *Subſtantives*. But it does not follow, that all Nouns deſign Subſtances; witneſs the Nouns *Accident*, *Lightneſs*, &c. which are far from expreſſing Subſtances, and yet are true Nouns *Subſtantives*. Perhaps Grammarians mean nothing here by *Subſtance*, but the Subject ſpoke of: If ſo, the Definition is laudable.

Nouns *Subſtantives* ſometimes, become Adjectives; and Nouns Adjectives become *Subſtantives*. In effect, the Nature of the Adjective being to expreſs the Quality of an Object; if that Quality be the Object itſelf ſpoke of, then, on the Foot of our Definition, it becomes a *Subſtantive*. If, I ſay, a *good Prince*, the Word *good* is apparently an Adjective, becauſe it repreſents the Prince, as cloath'd with the Quality of Goodneſs. But if I ſay, *The Good ought to be preferr'd to the Bad*; 'tis evident, *Good* is the Subject ſpoke of, and, conſequently, a *Subſtantive*.

Indeed, Cuſtom does not allow us to uſe all Adjectives indifferently, as *Subſtantives*; nor all *Subſtantives*, as Adjectives. The Laws regarded herein are as follow;

All Nouns either ſignify an Individual, as *Socrates*, *Alexander*, &c. or a Species, as Man, Horſe, &c. or an eſſential Quality, as Rational, Material; or an accidental one, as Black, White, Good, Fair, &c. or a Dignity, Office, Art, &c. as King, Preſident, Philoſopher, &c.

Thus have we four Kinds of Nouns; whereof the 1° is very rarely taken adjectively; for as they ſignify Individuals or particular Beings, they can ſcarce be applied to any thing but the Thing they properly ſignify: yet we have ſometimes known the Name of *Cato* taken Adjectively; as, *This is to be Cato, indeed*. Nor does *Malherbe* ſcruple to ſay in *French*, *Plus Mars que le Mars de la Thrace*.

2° Proper Names are ſometimes converted into the Name of Dignities, &c. as *Cæſar*, *Auguſtus*, &c. In which Caſe, they may be conſider'd, in the ſame Light, as Nouns of the fourth Kind.

3° Thoſe of the ſecond Kind, are alſo ſometimes taken Adjectively, as, He is much a Man, &c. The third Kind are Adjectives themſelves: For the fourth Kind, all Grammarians rank them among *Subſtantives*; excepting F. *Buffier*, who will have them to be Adjectives; or, to uſe his own Term, *Modificatives*. Be this as it will, they are frequently uſed adjectively; He is more a King, and more a Philoſopher than any of his Predeceſſors.

Now for Adjectives taken *ſubſtantively*, 1° Participles Paſſive, are very rarely thus taken; though we ſometimes ſay, *The Loved are leſs happy than the Lovers*: *The Taught have the Advantage of the Untaught*: *The Beſieged made a Salley*, &c. And, 2° Participles Active are taken ſtill more rarely for *Subſtantives*. We ſcarce ever, *e. gr.* ſay the Loving, the Reading; but the Lover, the Reader; yet we ſay Student, the Proteſtant, the Tenant, the Appellant, the Opponent, &c.

3° For Nouns Adjectives, thoſe applied to Men, are not only uſed *Subſtantively*, but are even become *Subſtantives* by Uſe; whether they be ſuch as regard Religion; as Chriſtian, Pagan, Mahometan, &c. Or Opinion; as Stoic, Peripatetic, Carteſian, &c. Or Country; as the *Engliſh*, *French*, *Italians*: Or the Temperament; as the Melancholic, Phlegmatic, Choleric, &c. Under the ſame Rule, are likewiſe comprehended

HYPOTYPOSIS

TO THE

KING.

J. & E. S. Junch Ap. 1714.

SIR,

Printed for *James* and *John Knapton*, *John Darby*, *Daniel Midwinter*, *Arthur Bettesworth*, *John Senex*, *Robert Gosling*, *John Pemberton*, *William* and *John Innys*, *John Osborn* and *Tho. Longman*, *Charles Rivington*, *John Hooke*, *Ranew Robinson*, *Francis Clay*, *Aaron Ward*, *Edward Symon*, *Daniel Browne*, *Andrew Johnston*, and *Thomas Osborn*. M.DCC.XXVIII.

HYPOTYPOSIS

KING.

SIR,

THE ARTS and SCIENCES humbly crave Audience of Your Majesty. The near Concern they have in the Happiness of a People, assures 'em of the favourable Attention of a Prince who makes that Happiness his own. 'Tis by These, the Parsimony of Nature is supplied, and Life render'd

Life render'd

RENDER, in Law, a Term used in levying a Fine. A Fine is either single, whereby nothing is granted; or with *Render*, whereby something is *render'd back* again, by the Cognisee to the Cognisor; or double, which containeth a Grant, or *render back again* of some Rent, Common, or other thing out of the Land it self, to the Cognisor. See FINE.

We also say, there are certain things in a Manor which lie in *Prender*, i. e. may be taken by the Lord or his Officers when they please, without the Tenants leave: And others which lie in *Render*, that is, must be *render'd* or answer'd by the Tenant; as Rents, Reliefs, Heriots, and other Services. See PRENDER.

Some Service consists in Seisance; some in *Render*. *Perkins.*

RENDERING, in Building. See PARGETING.

PARGETING, in Building, is used for the Plaistering of Walls; sometimes for the Plaister itself. See PLAISTER.

PLAISTER, in Building. See PLASTER, MORTAR, *&c.*

PLAISTER, in Medicine. See EMPLASTER.

MORTAR, or MORTIER, a Badge, or Ensign of Dignity bore by the Chancellors, and Great Presidents of the Parliaments of *France*.

It consists of a Piece of Velvet edged with a Gold-Lace. They formerly bore it on their Head, but now in their Hands.

Hence they are call'd *Presidents a Mortier.*

HYPOTYPOSIS

BUILDING, *D'aviler* defines, any Place erected by Art, whether for Convenience, for Religion, or Magnificence. See HOUSE, TEMPLE, THEATER.

A *Regular Building*, is that whoſe Plan is Square, its oppoſite Sides equal, and the Parts diſpos'd with Symmetry. An *Irregular Building*, is that, on the contrary, whoſe Plan is not contain'd within equal or parallel Lines, either by the Nature of its Situation, or the Artifice of the *Builder*; and whoſe Parts have not any juſt Relation to one another in the Elevation. An *Inſolated Building*, is that which is not attach'd, join'd, or contiguous to any other; or is encompaſs'd with Streets, or any open Square, or the like; as St. *Paul*'s, the *Monument*, &c. A *Building* is ſaid to be *engag'd*, when it is encompaſs'd with others, and has no Front towards any Street or publick Place, nor any Communication without, but by a back Paſſage. An *interr'd*, or *ſunk Building*, is that whoſe Area is below the Level of the adjacent Street, Court, or Garden, *&c.* and whoſe loweſt Courſes of Stone are hid.

Felibien conſiders three Kinds of *Buildings* in Architecture; 1. *Sacred Buildings*; as the Temples of the Antients, and our Churches and Chappels. 2. *Publick Buildings*; as Baſilicks, or Courts of Juſtice, Tombs, Theaters, Amphitheaters, Triumphal Arches, Gates, Bridges, Aqueducts, *&c.* 3. Palaces, and private Houſes: Each of which ſee under their proper Heads, BASILIC, CHURCH, AMPHITHEATER, *&c.*

BUILDING is alſo us'd for the conſtructing or raiſing of an Edifice; in which Senſe it comprehends, as well the Expenſes, as the Invention and Execution of the Deſign thereof. See ARCHITECTURE.

In *Building* there are three Things in view, *viz.* Commodity, Firmneſs, and Delight: To attain theſe Ends, Sir *Henry Wotton* conſiders the whole Subject under two Heads, *viz.* the Seat or *Situation*, and the *Work*. For the Situation, either that of the *Whole* is to be conſider'd, or that of its *Parts*.

For the firſt, regard muſt be had to the Quality, Temperature, and Salubrity of the Air; the Conveniency of Water, Fuel, Carriage, *&c.* and the Agreeableneſs of the Proſpect. For the ſecond, the chief Rooms, Studies, Libraries, *&c.* to lie towards the Eaſt; Offices that require Heat, as Kitchens, Diſtillatories, Brew-houſes, *&c.* to the South: Thoſe that require a cool freſh Air, as Cellars, Pantries, Granaries, *&c.* to the North: As alſo Galleries for Painting, Muſeums, *&c.* which require a ſteady Light. He adds, that the antient *Greeks* and *Romans*, generally ſituated the Front of their Houſes to the South: But the modern *Italians* vary from this Rule. Indeed, in this Matter, regard muſt ſtill be had to the Country; each being oblig'd to provide againſt its reſpective Inconveniences: So that a good Parlour in *Egypt*, might make a good Cellar in *England*. See SITUATION.

For the ſecond Head, the Situation being fix'd on, the next thing to be conſider'd is the *Work*: Under this come, firſt the principal Parts, then the Acceſſories, or Ornaments.

Under the Principals, are, firſt, the *Materials*; then the *Form* or Diſpoſition. The Materials are either Stone, as

HYPOTYPOSIS

Marble, Free-ſtone, Brick, for the Walls, *&c.* or of Wood, as Firr, Cypreſs, Cedar, for Poſts and Pillars of upright uſe; Oak, for Beams, Summers, Crop-work, or for Joining and Connection. See STONE, BRICK, WOOD, TIMBER, *&c.*

For the Form or Diſpoſition of a *Building*, it muſt either be Simple or Mix'd: The ſimple Forms are either Circular or Angular; and the Circular ones either compleat, as juſt Spheres, or deficient, as Ovals.

The circular *Form* is very commodious, of the greateſt Capacity of any; ſtrong, durable beyond the reſt, and very beautiful: but then it is found of all others the moſt chargeable; much room is loſt in the bending of the Walls, when it comes to be divided; beſides an ill Diſtribution of Light, except from the Centre of the Roof: On theſe Conſiderations it was, that the Antients only us'd it in Temples and Amphitheaters, which needed no Compartition. Oval Forms have the ſame Inconveniences, without the ſame Conveniences; being of leſs Capacity.

For Angular Figures, Sir *H. Wotton* obſerves, that *Building* neither loves many nor few Angles: The Triangle, *v. g.* is condemn'd above all others, as wanting Capacity and Firmneſs; as alſo, being irreſolvable into any other Regular Figure in the inward Partitions, beſides its own. For Figures of 5, 6, 7, or more Angles, they are fitter for Fortifications than Civil Buildings. There is, indeed, a celebrated *Building* of *Vignola*, at *Caprarole*, in Form of a Pentagon; but the Architect had prodigious Difficulties to grapple with, in diſpoſing the Lights, and ſaving the Vacuities. Such *Buildings* then, ſeem rather for Curioſity than Conveniency: and for this Reaſon, Rectangles are pitch'd on, as being a Medium between the two Extremes. But again, whether the Rectangle is to be a juſt Square or an Oblong, is diſputed. Sir *Henry Wotton* prefers the latter, provided the Length don't exceed the Breadth by above one third.

Mix'd Figures, partly Circular and partly Angular, may be judg'd of from the Rules of the Simple ones; only they have this particular Defect, that they offend againſt Uniformity. Indeed Uniformity and Variety may ſeem to be oppoſite to each other: but Sir *H. Wotton* obſerves, they may be reconcil'd; and for an Inſtance, mentions the Structure of the Human Body where both meet. Thus much for the firſt grand Diviſion, *viz.* the *Whole* of a *Building*.

For the ſecond Diviſion, or the *Parts* of a Fabrick, *Baptiſta Alberti* compriſes 'em under five Heads; *viz.* the Foundation, Walls, Apertures, Compartitions, and Cover.

For the *Foundation*, to examine its Firmneſs, *Vitruvius* orders the Ground to be dug up; an apparent Solidity not to be truſted to, unleſs the whole Mold cut thro be found ſolid: He does not indeed limit the Depth of the Digging; *Palladio* limits it to a ſixth Part of the Height of the *Building*: This Sir *Henry Wotton* calls the Natural Foundation, whereon is to ſtand the Subſtruction, or Ground-work, to ſupport the Walls, which he calls the Artificial Foundation: This then is to be level; its loweſt Ledge, or Row of Stone only, cloſe laid with Mortar, and the broader the better; at the leaſt, twice as broad as the Wall: Laſtly, ſome add, that the Materials below ſhould be laid juſt as they grew in the Quarry; as ſuppoſing 'em to have the greateſt Strength in their natural Poſture. *De Lorme* enforces this, by obſerving, that the breaking or yeilding of a Stone in this Part, but the Breadth of the Back of a Knife, will make a Cleft of above half a Foot in the Fabrick above. For *Pallification*, or piling the Ground-Plot, ſo much commended by *Vitruvius*, we ſay nothing; that being requir'd only in a moiſt marſhy Ground, which ſhould never be choſen: Nor perhaps are there any Inſtances of this kind, where it was not Neceſſity that drove 'em to it. See FOUNDATION.

For the *Walls*, they are either entire and continued, or intermitted; and the Intermiſſions are either Columns or Pilaſters. Entire, or continu'd Walls, are variouſly diſtinguiſh'd; by ſome, according to the Quality of the Materials, as they are either Stone, Brick, *&c.* others only conſider the Poſition of the Materials; as when Brick, or ſquare Stones are laid in their Lengths, with Sides and Heads together, or their Points conjoin'd, like a Network, *&c.* See MASONRY. The great Laws of Muring, are, that the Walls ſtand perpendicular to the Ground-work; the Right Angle being the Cauſe of all Stability: that the maſſieſt and heavieſt Materials be loweſt, as fitter to bear than be born; that the Work diminiſh in Thickneſs, as it riſes; both for eaſe of Weight and Expence: that certain Courſes, or Ledges of more ſtrength than the reſt, be interlaid, like Bones, to ſuſtain the Fabrick from total Ruin, if the Under-parts chance to decay: And laſtly, that the Angles be firmly bound; theſe being the Nerves of the whole Fabrick, and commonly fortify'd, by the *Italians*, on each ſide the Corners, even in Brick *Buildings*, with ſquar'd Stones; which add both Beauty and Strength. See WALL.

The Intermiſſions, as before obſerv'd, are either Columns or Pilaſters; whereof there are five Orders, *viz.* *Tuſcan*, *Doric*, *Ionic*, *Corinthian*, *Compoſite*; each of which ſee diſtinctly conſider'd under its reſpective Head. Columns and Pilaſters are frequently, both for Beauty and Majeſty, form'd Archwiſe; the Doctrine of which, ſee under ARCH.

For the *Apertures*, they are either Doors, Windows, Staircaſes, Chimneys, or Conduits for the Suillage, *&c.* which ſee under their Heads, DOOR, WINDOW, *&c.* Only with regard to the laſt, it may be obſerved, that Art ſhould imitate Nature in theſe ignoble Conveyances, and ſeparate them from Sight, where a running Water is wanting, into the moſt remote, loweſt, and thickeſt Part of the Foundation; with ſecret Vents, paſſing up thro the Walls, like a Tunnel, to the open Air; which the *Italians* all commend for the Diſcharge of noiſom Vapors.

For the *Compartition*, or Diſtribution of the Groundplot into Apartments, *&c.* Sir *H. Wotton* lays down theſe Preliminaries; That the Architect never fix his Fancy on a Paper Draught, how exactly ſoever ſet off in Perſpective; much leſs on a mere Plan, without a Model, or Type of the whole Structure, and every Part thereof, in Paſtboard or Wood; that this Model be as plain and unadorn'd as poſſible, to prevent the Eye's being impos'd on, and that the bigger this Model, the better. In the Compartition it ſelf, there are two general Views, *viz.* the Gracefulneſs, and Uſefulneſs of the Diſtribution, for Rooms of Office and Entertainment; as far as the Capacity thereof, and the Nature of the Country will allow. The Gracefulneſs will conſiſt in a double Analogy or Correſpondency; firſt, between the Parts and the Whole, whereby a large Fabrick ſhould have large Partitions, Entrances, Doors, Columns, and, in brief, all the Members large: The ſecond, between the Parts themſelves, with regard to Length, Breadth, and Height. The Antients determin'd the Length of their Rooms, that were to be Oblongs, by double their Breadth; and their Height by half their Breadth and Length added together. When the Room was to be preciſely Square, they made the Height half as much more as the Breadth: which Rules, the Moderns take occaſion to diſpenſe with; ſometimes ſquaring the Breadth, and making the Diagonal thereof the Meaſure of the Height; and ſometimes more. This deviating from the Rules of the Antients, is aſcrib'd to *M. Angelo*.

The ſecond Conſideration in the Compartition, is the Uſefulneſs; which conſiſts in the having a ſufficient number of Rooms of all Kinds, with their proper Communications, and without Diſtraction. Here the chief Difficulty will lie in the Lights and Staircaſes. The Antients were pretty eaſy on both thoſe Heads, having generally two cloiſter'd open Courts, one for the Women's Side, the other for the Men: Thus the Reception of Light into the Body of the *Building* was eaſy; which among us muſt be ſupply'd, either by the open Form of the *Building*, or by graceful Refuges or Breaks, by terraſſing a Story in danger of Darkneſs, and by Abajours, or Sky-Lights. For caſting the Staircaſes, it may be obſerv'd, that the *Italians* frequently diſtribute the Kitchen, Bake-houſe, Buttery, *&c.* under Ground, next above the Foundation, and ſometimes level with the Floor of the Cellar; raiſing the firſt aſcent into the Houſe 15 Foot, or more: which, beſide the removing of Annoyances out of the Sight, and gaining ſo much room above, does, by elevating the Front, add a Majeſty to the whole. Indeed, Sir *H. Wotton* obſerves, that in *England* the natural Hoſpitality thereof, won't allow the Buttery to be ſo far out of ſight; beſides that, a more luminous Kitchen, and a ſhorter Diſtance between that and the Dining-Room, are requir'd, than that Compartition will well bear. In the Diſtribution of Lodging Rooms, 'tis a popular and antient Fault, eſpecially among the *Italians*, to caſt the Partitions ſo, as when the Doors are all open, a Man may ſee through the whole Houſe; grounded on the Ambition of ſhewing a Stranger all the Furniture at once: an intolerable Hardſhip on all the Chambers, except the Inmoſt, where none can arrive but thro all the reſt, unleſs the Walls be extreme thick for ſecret Paſſages: nor will this ſerve the Turn, without at leaſt three Doors to each Chamber; a thing inexcuſable, except in hot Countries: Beſides its being a weakning to the *Building*, and the Neceſſity it occaſions of making as many common great Rooms as there are Stories, which devours a great deal of room, better employ'd in Places of Retreat; and muſt likewiſe be dark, as running thro the Middle of the Houſe. In the Compartition, the Architect will have occaſion for frequent Shifts; thro which his own Sagacity, more than any Rules muſt conduct him. Thus he will be frequently put to ſtruggle with Scarcity of Ground; ſometimes to damn one room for the Benefit of the reſt, as to hide a Buttery under a Staircaſe, *&c.* at other times, to make thoſe the moſt beautiful which are moſt in Sight; and to leave the reſt, like a Painter, in the Shadow, *&c.*

For the *Covering* of the *Building*; this is the laſt in the Execution, but the firſt in the Intention: for who would

build,

HYPOTYPOSIS

build, but to ſhelter? In the Covering, or Roof, there are two extremes to be avoided, the making it too heavy or too light: The firſt will preſs too much on the Underwork; the latter has a more ſecret Inconvenience; for the Cover is not only a bare Defence, but a Band or Ligature to the whole *Building*; and there requires a reaſonable Weight. Indeed, of the two Extremes, a Houſe top-heavy is the worſt. Care is likewiſe to be taken, the Preſſure be equal on each Side; and *Palladio* wiſhes, that the whole Burden might not be laid on the outward Walls, but that the Inner likewiſe bear their Share. The *Italians* are very curious in the Proportion and Gracefulneſs of the Pent or Slopeneſs; dividing the whole Breadth into nine Parts, whereof two ſerve for the height of the higheſt Top or Ridge from the loweſt: But in this Point, regard muſt be had to the Quality of the Region; for, as *Palladio* inſinuates, thoſe Climates which fear the falling of much Snow, ought to have more inclining Pentices than others. See COVERING.

Thus much for the principal or eſſential Parts of a *Building*: For the Acceſſories, or Ornaments, they are fetch'd from Painting and Sculpture. The chief things to be regarded in the firſt, are, that no Room have too much, which will occaſion a Surfeit; except in Galleries, *&c.* that the beſt Pieces be placed where there are the feweſt Lights: Rooms with ſeveral Windows are Enemies to Painters, nor can any Pictures be ſeen in Perfection, unleſs illumin'd, like Nature, with a ſingle Light: That in the Diſpoſition regard be had to the Poſture of the Painter in working, which is the moſt natural for the Poſture of the Spectator; and that they be accommodated to the Intentions of the Room they are us'd in: See PAINTING. For Sculpture, it muſt be obſerv'd, that it ben't too abundant; eſpecially at the firſt approach of a *Building*, or at the Entrance; where a *Dorick* Ornament, is much preferable to a *Corinthian* one; that the Niches, if they contain Figures of white Stone, be not colour'd in their Concavity too black, but rather duſky; the Sight being diſpleas'd with too ſudden Departments from one extreme to another. That fine Sculptures have the Advantage of nearneſs, and coarſer of Diſtance; and that in placing of Figures aloft, they be reclin'd a little forwards: Becauſe, the viſual Ray extended to the Head of the Figure, is longer than that reaching to its Feet, which will of neceſſity make that Part appear further off; ſo that to reduce it to an erect Poſture, it muſt be made to ſtoop a little forwards. M. *le Clerc*, however, won't allow of this Reſupination, but will have every Part in its juſt Perpendicular. See STATUE.

To judge of a *Building*, Sir *H. Wotton* lays down the following Rules: 1. That before fixing any Judgment, a Perſon be inform'd of its Age; that, if the apparent Decays be found to exceed the Proportion of Time, it may be concluded, without further Inquiſition, either that the Situation is naught, or the Materials or Workmanſhip too ſlight. If it be found to bear its Years well, let him run back, from the Ornaments and Things which ſtrike the Eye firſt, to the more eſſential Members; till he be able to form a Concluſion, that the Work is commodious, firm, and delightful; the three Conditions, in a good *Building*, laid down at firſt, and agreed on by all Authors. This, he eſteems the moſt Scientifical Way of judging. *Vaſſari* propoſes another, *viz.* by paſſing a running Examination over the whole Edifice, according to the Structure of a well-made Man; as, whether the Walls ſtand upright on a clean Footing and Foundation; whether the *Building* be of a beautiful Stature; whether, for the Breadth, it appear well burniſh'd; whether the principal Entrance be on the middle Line of the Front, or Face, like our Mouths; the Windows, as our Eyes, ſet in equal Number and Diſtance on both Sides; the Offices, like the Veins, uſefully diſtributed, *&c.* Laſtly, *Vitruvius* gives a third Method of judging; ſumming up the whole Art under theſe ſix Heads: Ordination, or the ſettling the Model and Scale of the Work; Diſpoſition, the juſt Expreſſion of the firſt Deſign thereof; (which two, Sir *H. Wotton* thinks he might have ſpar'd, as belonging rather to the Artificer than the Cenſurer:) Eurithmy, the agreeable Harmony between the Length, Breadth, and Height of the ſeveral Rooms, *&c.* Symmetry, or the Agreement between the Parts and the Whole; Decor, the due Relation between the *Building* and the Inhabitant: Whence *Palladio* concludes, the principal Entrance ought never to be limited by any Rule, but the Dignity and Generoſity of the Maſter. And laſtly, Diſtribution, the uſeful caſting of the ſeveral Rooms, for Office, Entertainment, or Pleaſure. Theſe laſt four are ever to be run over, e'er a Man paſs any determinate Cenſure: And theſe alone, Sir *Henry* obſerves, are ſufficient to condemn or acquit any *Building* whatever. See EURITHMY, SYMMETRY, *&c.*

Dr. *Fuller* gives us two or three good Aphoriſms in *Building*; as,

1ſt, *Let not the common Rooms be ſeveral, nor the ſeveral Rooms common: i. e.* The common Rooms not to be private or retir'd, as the Hall, Galleries, *&c.* which are to be open, and the Chambers, *&c.* retir'd.

2d, *A Houſe had better be too little for a Day, than too big for a Year.* Houſes therefore to be proportion'd to ordinary Occaſions, not extraordinary.

3d, *Country Houſes muſt be Subſtantives, able to ſtand of themſelves.* Not like City *Buildings*, ſupported and ſhelter'd on each Side by their Neighbours.

4th, *Let not the Front look aſquint on a Stranger; but accoſt him right, at his Entrance.*

5th, *Let the Offices keep their due Diſtance from the Manſion Houſe; thoſe are too familiar, which are of the ſame Pile with it.*

BULB, in Botany, an oblong Root, nearly round, compoſed of ſeveral Skins, or Coats, laid one over another; and caſed, as it were, within one another; ſending forth from its lower Part a great number of Fibres. The Roots of the common Onion, the Daffodil, the Hyacinth, are of the *bulbous* Kind. The Name is alſo given to tuberous Roots, compos'd of a ſolid continued Subſtance, without any Skins laid over one another: Thus, the Roots of Saffron and Colchique are call'd *bulbous* Roots. See ROOT.

Dr. *Grew* obſerves, that in *bulbous* Plants, as well as many Perennial ones, the Root is annually renew'd, or repair'd, out of the Trunk or Stalk it ſelf: That is, the Baſis of the Stalk, continually and inſenſibly deſcends below the Surface of the Earth; and hiding it ſelf therein, is, both in Nature, Place, and Office, chang'd into a true Root. Thus, in Brownwort, the Baſe, ſinking by degrees, becomes the upper Part of the Root; the next Year the lower Part; and the next another rots away; a freſh ſupply coming.

BULIMY, or BOULIMIA, a Diſeaſe, occaſioning a diſorderly and ravenous Appetite; call'd alſo *Appetitus Caninus*. In the *Philoſophical Tranſactions*, we have an Account of a Perſon affected with a *Bulimy*, inſomuch that he wou'd eat up an ordinary Leg of Veal at a common Meal, and feed on Sow-thiſtles, *&c.* cur'd by giving up ſeveral Worms, of the Length and Thickneſs of a Tobacco-Pipe. The Word comes from the *Greek* βους, *bos*, and λιμος, *Hunger*; as if the Patient had an Appetite ſufficient to eat an Ox.

BULK *of a Ship*, is her whole Content in the Hold, for ſtowage of Goods. See BREAK-BULK.

Bulk-Heads, are Partitions made acroſs a Ship, with Boards of Timber, whereby one Part is divided from another. The *Bulk-Head afore*, is the Partition between the Fore-Caſtle, and Graling in the Head, and in which are the Chaſe-Ports.

BULL, a Letter diſpatch'd from the *Roman* Chancery, ſeal'd with Lead; anſwering to the Edicts, Letters Patents, and Proviſions, of ſecular Princes. If the *Bulls* be Letters of Grace, the Lead is hung on Silk Threads; if they be Letters of Juſtice, and Executory, the Lead is hung by a Hempen Cord.

The *Bull* is the third kind of *Apoſtolical Reſcript*, and the moſt in uſe, both in Affairs of Juſtice and Grace. It is wrote on Parchment; by which it is diſtinguiſh'd from a ſimple *Signature*, which is on Paper. A *Bull* is properly a *Signature* enlarg'd: What the latter comprehends in a few Words, the former dilates and amplifies. Yet the *Bull* is not to take in more Matter than the *Signature*; being only to amplify the Stile in Clauſes of Ceremony. The *Bull*, in the Form wherein it is to be diſpatch'd, is divided into five Parts; *viz.* the Narrative of the Fact; the Conception; the Clauſe; the Date; and the Salutation, in which the Pope takes on himſelf the Quality of *Servant of Servants*, *Servus Servorum Dei*. Properly ſpeaking, 'tis the Seal, or pendant Lead alone that is the *Bull*; it being that which gives it the Title and Authority. The Seal preſents, on one Side, the Heads of St. *Peter* and St. *Paul*; on the other, the Name of the Pope, and the Year of his Pontificat. *Bulls* are wrote in an old round *Gothic* Letter.

By *Bulls*, Jubilees are granted; without 'em no Biſhops, in the *Romiſh* Church, are allow'd to be conſecrated. In *Spain*, *Bulls* are requir'd for all kinds of Benefices; but in *France*, &c. ſimple *Signatures* are ſufficient; excepting for Biſhopricks, Abbeys, Dignities, and Priories Conventual. According to the Laws of the *Roman* Chancery, no Benefice exceeding 24 Ducats *per Annum*, ſhould be conferr'd but by *Bulls*: But the *French* would never ſubmit to this Rule, except for ſuch Benefices as are tax'd in the Apoſtolical Chamber; for the reſt, they reſerve the Right of diſſembling the Value, expreſſing it in general Terms; *Cujus & illi forſan annexorum fructus 24 Ducatorum Auri, de camera ſecundum communem eſtimationem, Valorem Annuum non excedunt*. The *Bulls* brought into *France*, are limited and moderated by the Laws and Cuſtoms of the Land, before they are regiſter'd; nor is any thing admitted till it have been well examin'd, and found to contain nothing contrary to the Liberties of the *Gallican* Church: Thoſe Words, *proprio motu*, in a *Bull*, are ſufficient to make the whole be rejected. Nor do the *Spaniards* admit 'em implicitly; but, having been examin'd by the

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HYPOTYPOSIS

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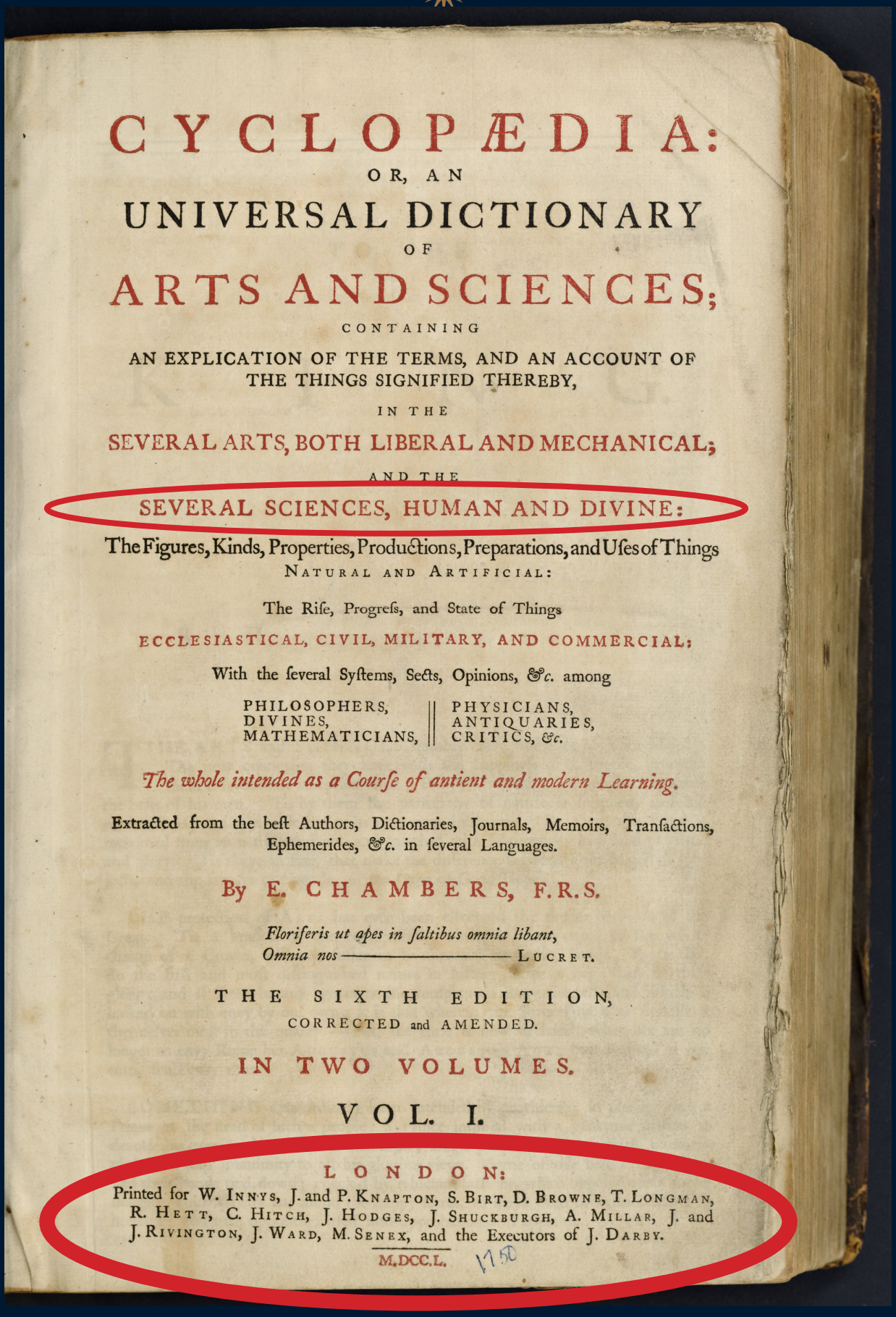

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M.DCC.L.

1750

HYPOTYPOSIS

An INDEX *of Words and Articles which are explained under others, and not mentioned in their alphabetical places.*

ADV

A Fortiori.
A Priori.
A Posteriori.
Abandoned *Succession.*
Abbat.
Abbatis *Diarrhodon.*
Abbayance.
Abbettor.
Abbey, *Royal.*
Abby.
Abducent.
Abducto *Hærede.*
Abearing, *good.*
Abeiance.
Ability.
Abintestate *Inheritance.*
Ablative, *absolute.*
Ab-officio.
Absinthium.
Absolute *Accident.*
Absolute *Gravity.*
Absolute *Necessity.*
Absolute *Time.*
Absolute *Velocity.*
Absolutely *proper Motion.*
Absolutely *true Motion.*
Absynthites, *Vinum.*
Academy, *Curator of.*
Accent, *long.*
Accent, *short.*
Acceptances, *Book of.*
Accepted *Masons.*
Accessary.
Accession, *Union of.*
Accidental *Forms.*
Accompt.
Accompts, *Chamber of.*
Accompts, *current.*
Accomptant.
Acephalus *Clerk.*
Ach.
Acharner.
Acquietandis *plegiis.*
Acquist.
Act, *overt.*
Acts, *Clerk of.*
Act *of the Anceſtor.*
Act *of God.*
Act *of Grace.*
Acting, *Rule of.*
Action, *faint.*
Action, *vital.*
Action, *Choſe in.*
Action, *Unity of.*
Active *Art.*
Active *Power.*
Active *Qualities.*
Active *Vaſſalage.*
Actual *Aſſent.*
Actual *Calcination.*
Actual *Cauteries.*
Actual *Fire.*
Actual *Heat.*
Acute, *Penultimate of.*
Additional *Duty.*
Adfected *Quadratics.*
Adjacent *Angle.*
Adiposi *Sacculi.*
Adjutor.
Admiral, *Lord high.*
Admiralty *Court.*
Admiration, *Point of.*
Admisit.
Admittenda *Clamea.*
Admittendo *Clerico.*
Admittendo *Cuſtode.*
Adnullanda *Recognitione.*
Adoption, *Brothers by.*
Adoptive *Father.*
Adventitious *Foſſils.*
Adventitious *Glandi.*
Adventurine.
Advices, *Book of.*

See

Multo.
Demonstration.
Succession.
Abbot.
Diarrhodon.
Abeyance.
Abettor.
Royal.
Abbey.
Abductor.
Hærede.
Good *abearing.*
Abeyance.
Capacity, Disability, and Nonability.
Succession.
Absolute.
Deprivation.
Absynthium.
Accident.
Gravity.
Necessity.
Time.
Velocity.
Motion.
Vinum.
Curator.
Long.
Short.
Book.
Mason.
Accessory.
Union *of Acceſſion.*
Form.
Account.
Chamber.
Book.
Accountant.
Clerk.
Ache, and Head-*Ach.*
Acherner.
Plegiis.
Acquest.
Overt *Act.*
Clerk.
Disability.
Grace.
Rule *of Acting.*
Faint.
Vital.
Chose.
Unity.
Art.
Power.
Quality.
Vassalage.
Assent.
Calcination.
Cautery.
Fire.
Heat.
Penultimate.
Duty.
Quadratics.
Angle.
Sacculi.
Coadjutor.
Lord.
Court.
Point.
Quare *non admisit.*
Clamea.
Clerico.
Custode.
Recognitione.
Brothers.
Father.
Fossil.
Gland.
Venturine.
Book.

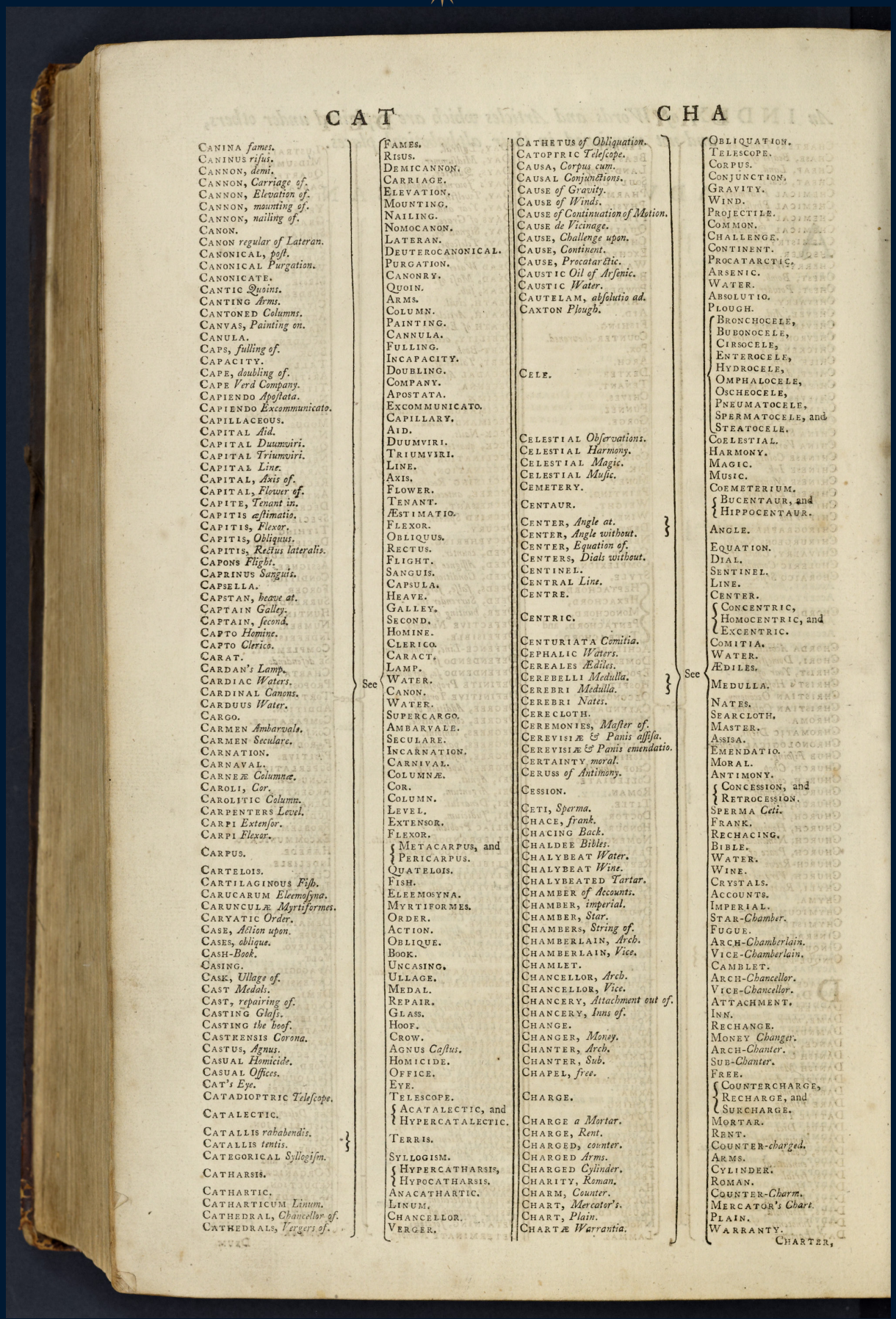
CAN

Advisare *vult curia.*
Adulterated *Wine.*
Advocatione.
Æquant.
Æquiangular.
Æquicrural.
Æquidifferent.
Æquidistant.
Æquilateral.
Æra *of Martyrs.*
Æra *of Nabonaſſar.*
Aerial *Teleſcope.*
Ætherial *Region.*
Æthiopic *Bibles.*
Affected.
Affirmative *Demonſtration.*
Afforested.
Aft.
Age *of Wine.*
Aggravation.
Agri *Uncia.*
Aid, *reaſonable.*
Aiel.
Air, *in the manage.*
Air, *Balance of.*
Air-*Level.*
Air, *Preſſure of.*
Alæ *Carunculæ cuticulares.*
Alæ *Veſpertilionum.*
Alæ *Naſi dilatatores.*
Alæ *Naſi elevator.*
Alba *Linea.*
Alba *Offa.*
Album *Argentum.*
Alcahest.
Alcalizatum *Acetum.*
Alcaly.
Ald.
A-lee *the Helm.*
Alerion.
Aleppo *Galls.*
Alexandrina *Aurea.*
Alias, *ſicut.*
Alienable.
Alienation, *Fines.*
Alimentarius *Ædilis.*
Alkali.
Allegorical *Statue.*
Alleu, *frank.*
Alleud.
Almonds, *Seron of.*
Alms, *plow.*
Alms, *pure.*
Caballine *Aloes.*
Cable, *pointing.*
Cable, *Rousing.*
Cable, *Worming.*
Cabled *Column.*
Cadere *Assisa.*
Cæsarius *Partus.*
Calculation *of Friction.*
Calculus, *differential.*
Calculus, *integral.*
Calendar, *Gregorian.*
Calendares *fasti.*
Calf, *golden,*
Caliper.
Calking.
Callosum *Corpus.*
Caloyers.
Calves-*Head Roll.*
Calx *of Tin.*
Camayeu.
Cambering.
Camomile, *Oil of.*
Camp, *Aid de.*
Camp, *flying.*
Canada *Company.*
Canalis *Arteriosus.*
Cancellariam *mittendam.*
Cane, *grotta del.*

See

Curia.
Wine.
Pecto *de Advocatione.*
Equant.
Equiangular.
Equicrural.
Equidifferent.
Equidistant.
Equilateral.
Martyr.
Nabonassar.
Telescope.
Region.
Bible.
Adfected.
Demonstration.
Reafforested.
Abaft.
Wine.
Reaggravation.
Uncia.
Reasonable.
Aile.
Demi-*Air.*
Ballance.
Level.
Pressure.
Cuticulares.
Vespertilionum.
Dilatatores.
Elevator.
Linea.
Offa.
Argentum.
Alkahest.
Acetum.
Alkaly.
Al.
Helm.
Allerion.
Galls.
Aurea.
Sicut *alias.*
Inalienable.
Fines.
Ædilis.
Alkaly.
Statue.
Frank *Alleu.*
Allodium.
Seron.
Plow.
Pure.
Aloes.
Pointing.
Rouse.
Worm.
Column.
Assisa.
Partus.
Friction.
Differential, and Differentio *differential.*
Integral.
Gregorian.
Fasti.
Golden.
Caliber.
Calquing.
Corpus.
Calogeri.
Roll.
Tin.
Camaieu.
Cambring.
Oil.
Aid.
Flying.
Company.
Arteriosus.
Transcriptio.
Grotta.

HYPOTYPOSIS

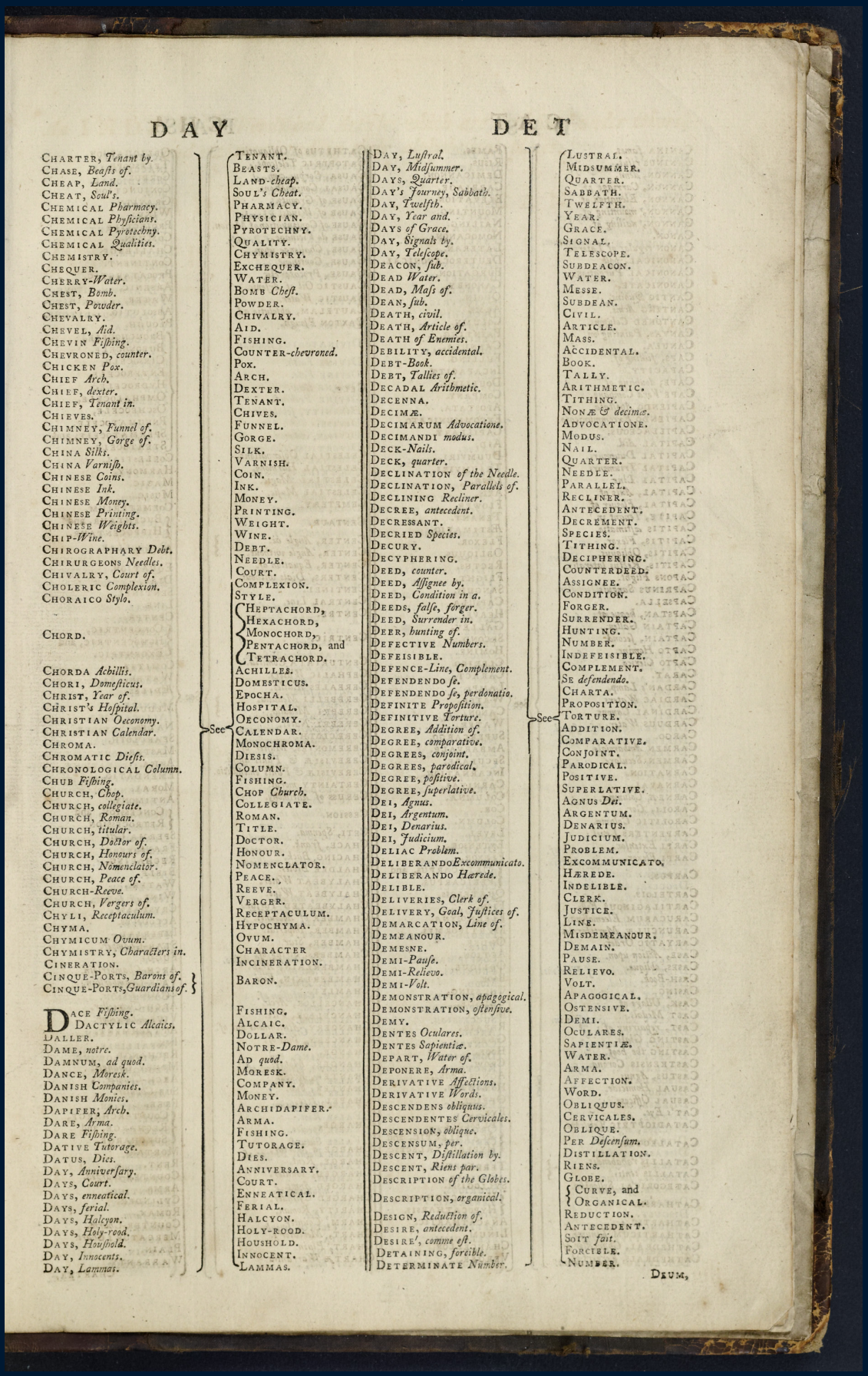


CANINA *fames.* — FAMES.
CANINUS *risus.* — RISUS.
CANNON, *demi.* — DEMICANNON.
CANNON, *Carriage of.* — CARRIAGE.
CANNON, *Elevation of.* — ELEVATION.
CANNON, *mounting of.* — MOUNTING.
CANNON, *nailing of.* — NAILING.
CANON. — NOMOCANON.
CANON *regular of Lateran.* — LATERAN.
CANONICAL, *poſt.* — DEUTEROCANONICAL.
CANONICAL *Purgation.* — PURGATION.
CANONICATE. — CANONRY.
CANTIC *Quoins.* — QUOIN.
CANTING *Arms.* — ARMS.
CANTONED *Columns.* — COLUMN.
CANVAS, *Painting on.* — PAINTING.
CANULA. — CANNULA.
CAPS, *fulling of.* — FULLING.
CAPACITY. — INCAPACITY.
CAPE, *doubling of.* — DOUBLING.
CAPE *Verd Company.* — COMPANY.
CAPIENDO *Apoſtata.* — APOSTATA.
CAPIENDO *Excommunicato.* — EXCOMMUNICATO.
CAPILLACEOUS. — CAPILLARY.
CAPITAL *Aid.* — AID.
CAPITAL *Duumviri.* — DUUMVIRI.
CAPITAL *Triumviri.* — TRIUMVIRI.
CAPITAL *Line.* — LINE.
CAPITAL, *Axis of.* — AXIS.
CAPITAL, *Flower of.* — FLOWER.
CAPITE, *Tenant in.* — TENANT.
CAPITIS *æſtimatio.* — ÆSTIMATIO.
CAPITIS, *Flexor.* — FLEXOR.
CAPITIS, *Obliquus.* — OBLIQUUS.
CAPITIS, *Rectus lateralis.* — RECTUS.
CAPONS *Flight.* — FLIGHT.
CAPRINUS *Sanguis.* — SANGUIS.
CAPSELLA. — CAPSULA.
CAPSTAN, *heave at.* — HEAVE.
CAPTAIN *Galley.* — GALLEY.
CAPTAIN, *ſecond.* — SECOND.
CAPTO *Homine.* — HOMINE.
CAPTO *Clerico.* — CLERICO.
CARAT. — CARACT.
CARDAN's *Lamp.* — LAMP.
CARDIAC *Waters.* — WATER.
CARDINAL *Canons.* — CANON.
CARDUUS *Water.* — WATER.
CARGO. — SUPERCARGO.
CARMEN *Ambarvale.* — AMBARVALE.
CARMEN *Seculare.* — SECULARE.
CARNATION. — INCARNATION.
CARNAVAL. — CARNIVAL.
CARNEÆ *Columnæ.* — COLUMNÆ.
CAROLI, *Cor.* — COR.
CAROLITIC *Column.* — COLUMN.
CARPENTERS *Level.* — LEVEL.
CARPI *Extenſor.* — EXTENSOR.
CARPI *Flexor.* — FLEXOR.
CARPUS. — METACARPUS, and PERICARPUS.
CARTELOIS. — QUATELOIS.
CARTILAGINOUS *Fiſh.* — FISH.
CARUCARUM *Eleemoſyna.* — ELEEMOSYNA.
CARUNCULÆ *Myrtiformes.* — MYRTIFORMES.
CARYATIC *Order.* — ORDER.
CASE, *Action upon.* — ACTION.
CASES, *oblique.* — OBLIQUE.
CASH-*Book.* — BOOK.
CASING. — UNCASING.
CASK, *Ullage of.* — ULLAGE.
CAST *Medals.* — MEDAL.
CAST, *repairing of.* — REPAIR.
CASTING *Glaſs.* — GLASS.
CASTING *the hoof.* — HOOF.
CASTRENSIS *Corona.* — CROW.
CASTUS, *Agnus.* — AGNUS *Caſtus.*
CASUAL *Homicide.* — HOMICIDE.
CASUAL *Offices.* — OFFICE.
CAT's *Eye.* — EYE.
CATADIOPTRIC *Teleſcope.* — TELESCOPE.
CATALECTIC. — ACATALECTIC, and HYPERCATALECTIC.
CATALLIS *rahabendis.* — TERRIS.
CATALLIS *tentis.* — TERRIS.
CATEGORICAL *Syllogiſm.* — SYLLOGISM.
CATHARSIS. — HYPERCATHARSIS, HYPOCATHARSIS.
CATHARTIC. — ANACATHARTIC.
CATHARTICUM *Linum.* — LINUM.
CATHEDRAL, *Chancellor of.* — CHANCELLOR.
CATHEDRALS, *Vergers of.* — VERGER.

See

CATHETUS *of Obliquation.* — OBLIQUATION.
CATOPTRIC *Teleſcope.* — TELESCOPE.
CAUSA, *Corpus cum.* — CORPUS.
CAUSAL *Conjunctions.* — CONJUNCTION.
CAUSE *of Gravity.* — GRAVITY.
CAUSE *of Winds.* — WIND.
CAUSE *of Continuation of Motion.* — PROJECTILE.
CAUSE *de Vicinage.* — COMMON.
CAUSE, *Challenge upon.* — CHALLENGE.
CAUSE, *Continent.* — CONTINENT.
CAUSE, *Procatarctic.* — PROCATARCTIC.
CAUSTIC *Oil of Arſenic.* — ARSENIC.
CAUSTIC *Water.* — WATER.
CAUTELAM, *abſolutio ad.* — ABSOLUTIO.
CAXTON *Plough.* — PLOUGH.
CELE. — BRONCHOCELE, BUBONOCELE, CIRSOCELE, ENTEROCELE, HYDROCELE, OMPHALOCELE, OSCHEOCELE, PNEUMATOCELE, SPERMATOCELE, and STEATOCELE.
CELESTIAL *Obſervations.* — COELESTIAL.
CELESTIAL *Harmony.* — HARMONY.
CELESTIAL *Magic.* — MAGIC.
CELESTIAL *Muſic.* — MUSIC.
CEMETERY. — COEMETERIUM.
CENTAUR. — BUCENTAUR, and HIPPOCENTAUR.
CENTER, *Angle at.* — ANGLE.
CENTER, *Angle without.* — ANGLE.
CENTER, *Equation of.* — EQUATION.
CENTERS, *Dials without.* — DIAL.
CENTINEL. — SENTINEL.
CENTRAL *Line.* — LINE.
CENTRE. — CENTER.
CENTRIC. — CONCENTRIC, HOMOCENTRIC, and EXCENTRIC.
CENTURIATA *Comitia.* — COMITIA.
CEPHALIC *Waters.* — WATER.
CEREALES *Ædiles.* — ÆDILES.
CEREBELLI *Medulla.* — MEDULLA.
CEREBRI *Medulla.* — MEDULLA.
CEREBRI *Nates.* — NATES.
CERECLOTH. — SEARCLOTH.
CEREMONIES, *Maſter of.* — MASTER.
CEREVISIÆ & *Panis aſſiſa.* — ASSISA.
CEREVISIÆ & *Panis emendatio.* — EMENDATIO.
CERTAINTY *moral.* — MORAL.
CERUSS *of Antimony.* — ANTIMONY.
CESSION. — CONCESSION, and RETROCESSION.
CETI, *Sperma.* — SPERMA *Ceti.*
CHACE, *frank.* — FRANK.
CHACING *Back.* — RECHACING.
CHALDEE *Bibles.* — BIBLE.
CHALYBEAT *Water.* — WATER.
CHALYBEAT *Wine.* — WINE.
CHALYBEATED *Tartar.* — CRYSTALS.
CHAMBER *of Accounts.* — ACCOUNTS.
CHAMBER, *imperial.* — IMPERIAL.
CHAMBER, *Star.* — STAR-*Chamber.*
CHAMBERS, *String of.* — FUGUE.
CHAMBERLAIN, *Arch.* — ARCH-*Chamberlain.*
CHAMBERLAIN, *Vice.* — VICE-*Chamberlain.*
CHAMLET. — CAMBLET.
CHANCELLOR, *Arch.* — ARCH-*Chancellor.*
CHANCELLOR, *Vice.* — VICE-*Chancellor.*
CHANCERY, *Attachment out of.* — ATTACHMENT.
CHANCERY, *Inns of.* — INN.
CHANGE. — RECHANGE.
CHANGER, *Money.* — MONEY *Changer.*
CHANTER, *Arch.* — ARCH-*Chanter.*
CHANTER, *Sub.* — SUB-*Chanter.*
CHAPEL, *free.* — FREE.
CHARGE. — COUNTERCHARGE, RECHARGE, and SURCHARGE.
CHARGE *a Mortar.* — MORTAR.
CHARGE, *Rent.* — RENT.
CHARGED, *counter.* — COUNTER-*charged.*
CHARGED *Arms.* — ARMS.
CHARGED *Cylinder.* — CYLINDER.
CHARITY, *Roman.* — ROMAN.
CHARM, *Counter.* — COUNTER-*Charm.*
CHART, *Mercator's.* — MERCATOR's *Chart.*
CHART, *Plain.* — PLAIN.
CHARTÆ *Warrantia.* — WARRANTY. CHARTER,

HYPOTYPOSIS



Charter, *Tenant by.*
Chase, *Beasts of.*
Cheap, *Land.*
Cheat, *Soul's.*
Chemical *Pharmacy.*
Chemical *Physicians.*
Chemical *Pyrotechny.*
Chemical *Qualities.*
Chemistry.
Chequer.
Cherry-*Water.*
Chest, *Bomb.*
Chest, *Powder.*
Chevalry.
Chevel, *Aid.*
Chevin *Fishing.*
Chevroned, *counter.*
Chicken *Pox.*
Chief *Arch.*
Chief, *dexter.*
Chief, *Tenant in.*
Chieves.
Chimney, *Funnel of.*
Chimney, *Gorge of.*
China *Silks.*
China *Varnish.*
Chinese *Coins.*
Chinese *Ink.*
Chinese *Money.*
Chinese *Printing.*
Chinese *Weights.*
Chip-*Wine.*
Chirography *Debt.*
Chirurgeons *Needles.*
Chivalry, *Court of.*
Choleric *Complexion.*
Choraico *Stylo.*

Chord.

Chorda *Achillis.*
Chori, *Domesticus.*
Christ, *Year of.*
Christ's *Hospital.*
Christian *Oeconomy.*
Christian *Calendar.*
Chroma.
Chromatic *Diesis.*
Chronological *Column.*
Chub *Fishing.*
Church, *Chop.*
Church, *collegiate.*
Church, *Roman.*
Church, *titular.*
Church, *Doctor of.*
Church, *Honours of.*
Church, *Nomenclator.*
Church, *Peace of.*
Church-*Reeve.*
Church, *Vergers of.*
Chyli, *Receptaculum.*
Chyma.
Chymicum *Ovum.*
Chymistry, *Characters in.*
Cineration.
Cinque-Ports, *Barons of.*
Cinque-Ports, *Guardians of.*

Dace *Fishing.*
Dactylic *Alcaics.*
Daller.
Dame, *notre.*
Damnum, *ad quod.*
Dance, *Moresk.*
Danish *Companies.*
Danish *Monies.*
Dapifer, *Arch.*
Dare, *Arma.*
Dare *Fishing.*
Dative *Tutorage.*
Datus, *Dies.*
Day, *Anniversary.*
Days, *Court.*
Days, *enneatical.*
Days, *ferial.*
Days, *Halcyon.*
Days, *Holy-rood.*
Days, *Household.*
Day, *Innocents.*
Day, *Lammas.*

See

Tenant.
Beasts.
Land-*cheap.*
Soul's *Cheat.*
Pharmacy.
Physician.
Pyrotechny.
Quality.
Chymistry.
Exchequer.
Water.
Bomb *Chest.*
Powder.
Chivalry.
Aid.
Fishing.
Counter-*chevroned.*
Pox.
Arch.
Dexter.
Tenant.
Chives.
Funnel.
Gorge.
Silk.
Varnish.
Coin.
Ink.
Money.
Printing.
Weight.
Wine.
Debt.
Needle.
Court.
Complexion.
Style.
Heptachord, Hexachord, Monochord, Pentachord, and Tetrachord.
Achilles.
Domesticus.
Epocha.
Hospital.
Oeconomy.
Calendar.
Monochroma.
Diesis.
Column.
Fishing.
Chop *Church.*
Collegiate.
Roman.
Title.
Doctor.
Honour.
Nomenclator.
Peace.
Reeve.
Verger.
Receptaculum.
Hypochyma.
Ovum.
Character
Incineration.

Baron.

Fishing.
Alcaic.
Dollar.
Notre-*Dame.*
Ad *quod.*
Moresk.
Company.
Money.
Archidapifer.
Arma.
Fishing.
Tutorage.
Dies.
Anniversary.
Court.
Enneatical.
Ferial.
Halcyon.
Holy-rood.
Household.
Innocent.
Lammas.

Day, *Lustral.*
Day, *Midsummer.*
Days, *Quarter.*
Day's *Journey, Sabbath.*
Day, *Twelfth.*
Day, *Year and.*
Days *of Grace.*
Day, *Signals by.*
Day, *Telescope.*
Deacon, *sub.*
Dead *Water.*
Dead, *Mass of.*
Dean, *sub.*
Death, *civil.*
Death, *Article of.*
Death *of Enemies.*
Debility, *accidental.*
Debt-*Book.*
Debt, *Tallies of.*
Decadal *Arithmetic.*
Decenna.
Decimæ.
Decimarum *Advocatione.*
Decimandi *modus.*
Deck-*Nails.*
Deck, *quarter.*
Declination *of the Needle.*
Declination, *Parallels of.*
Declining *Recliner.*
Decree, *antecedent.*
Decressant.
Decried *Species.*
Decury.
Decyphering.
Deed, *counter.*
Deed, *Assignee by.*
Deed, *Condition in a.*
Deeds, *false, forger.*
Deed, *Surrender in.*
Deer, *hunting of.*
Defective *Numbers.*
Defeisible.
Defence-*Line, Complement.*
Defendendo *se.*
Defendendo *se, perdonatio.*
Definite *Proposition.*
Definitive *Torture.*
Degree, *Addition of.*
Degree, *comparative.*
Degrees, *conjoint.*
Degrees, *parodical.*
Degree, *positive.*
Degree, *superlative.*
Dei, *Agnus.*
Dei, *Argentum.*
Dei, *Denarius.*
Dei, *Judicium.*
Deliac *Problem.*
Deliberando *Excommunicato.*
Deliberando *Hærede.*
Delible.
Deliveries, *Clerk of.*
Delivery, *Goal, Justices of.*
Demarcation, *Line of.*
Demeanour.
Demesne.
Demi-*Pause.*
Demi-*Relievo.*
Demi-*Volt.*
Demonstration, *apagogical.*
Demonstration, *ostensive.*
Demy.
Dentes *Oculares.*
Dentes *Sapientiæ.*
Depart, *Water of.*
Deponere, *Arma.*
Derivative *Affections.*
Derivative *Words.*
Descendens *obliquus.*
Descendentes *Cervicales.*
Descension, *oblique.*
Descensum, *per.*
Descent, *Distillation by.*
Descent, *Riens par.*
Description *of the Globes.*

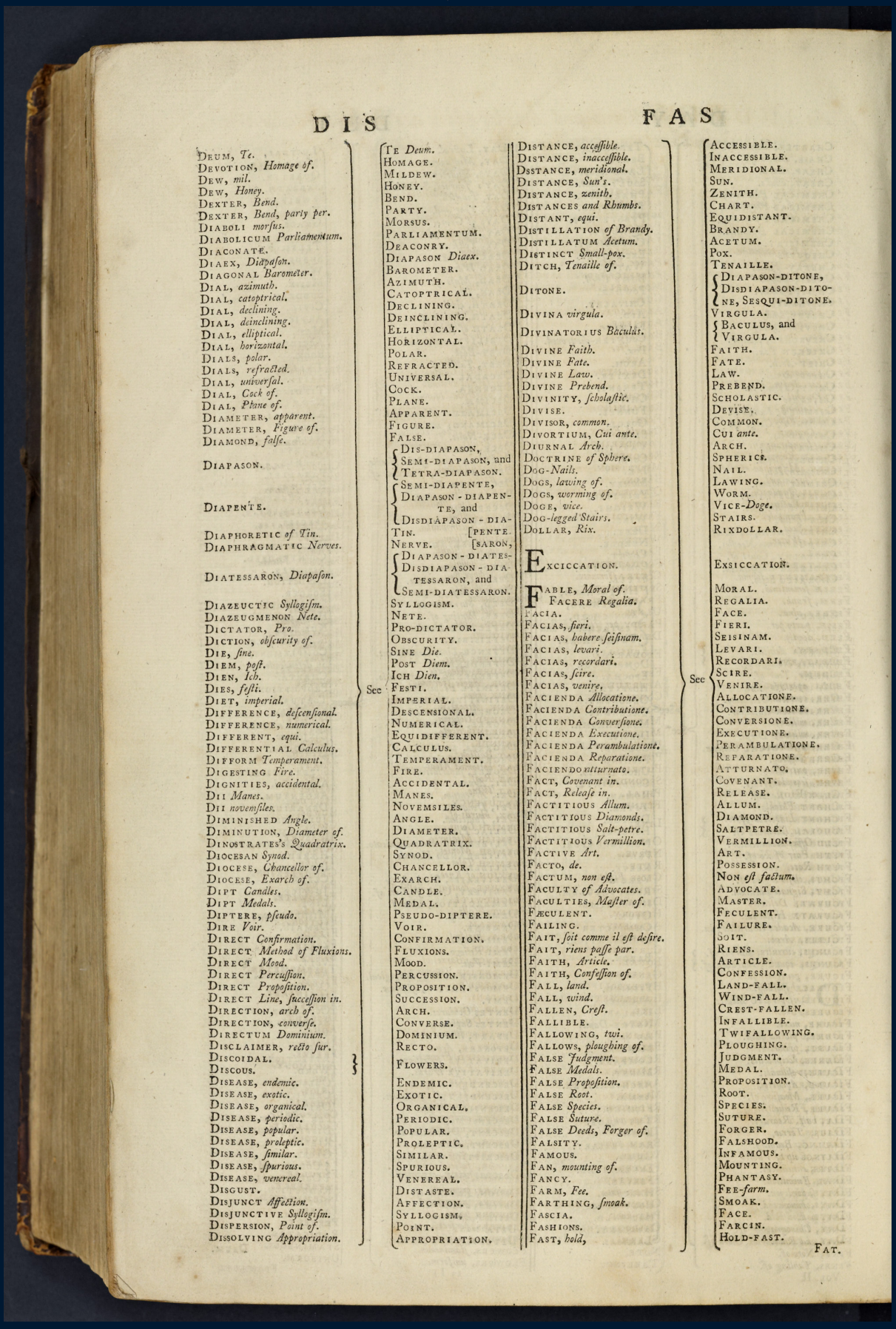
Description, *organical.*

Design, *Reduction of.*
Desire, *antecedent.*
Desire', *comme est.*
Detaining, *forcible.*
Determinate *Number.*

See

Lustral.
Midsummer.
Quarter.
Sabbath.
Twelfth.
Year.
Grace.
Signal.
Telescope.
Subdeacon.
Water.
Messe.
Subdean.
Civil.
Article.
Mass.
Accidental.
Book.
Tally.
Arithmetic.
Tithing.
Nonæ & *decimæ.*
Advocatione.
Modus.
Nail.
Quarter.
Needle.
Parallel.
Recliner.
Antecedent.
Decrement.
Species.
Tithing.
Deciphering.
Counterdeed.
Assignee.
Condition.
Forger.
Surrender.
Hunting.
Number.
Indefeisible.
Complement.
Se *defendendo.*
Charta.
Proposition.
Torture.
Addition.
Comparative.
Conjoint.
Parodical.
Positive.
Superlative.
Agnus *Dei.*
Argentum.
Denarius.
Judicium.
Problem.
Excommunicato.
Hærede.
Indelible.
Clerk.
Justice.
Line.
Misdemeanour.
Demain.
Pause.
Relievo.
Volt.
Apagogical.
Ostensive.
Demi.
Oculares.
Sapientiæ.
Water.
Arma.
Affection.
Word.
Obliquus.
Cervicales.
Oblique.
Per *Descensum.*
Distillation.
Riens.
Globe.
Curve, and Organical.
Reduction.
Antecedent.
Soit *fait.*
Forcible.
Number.

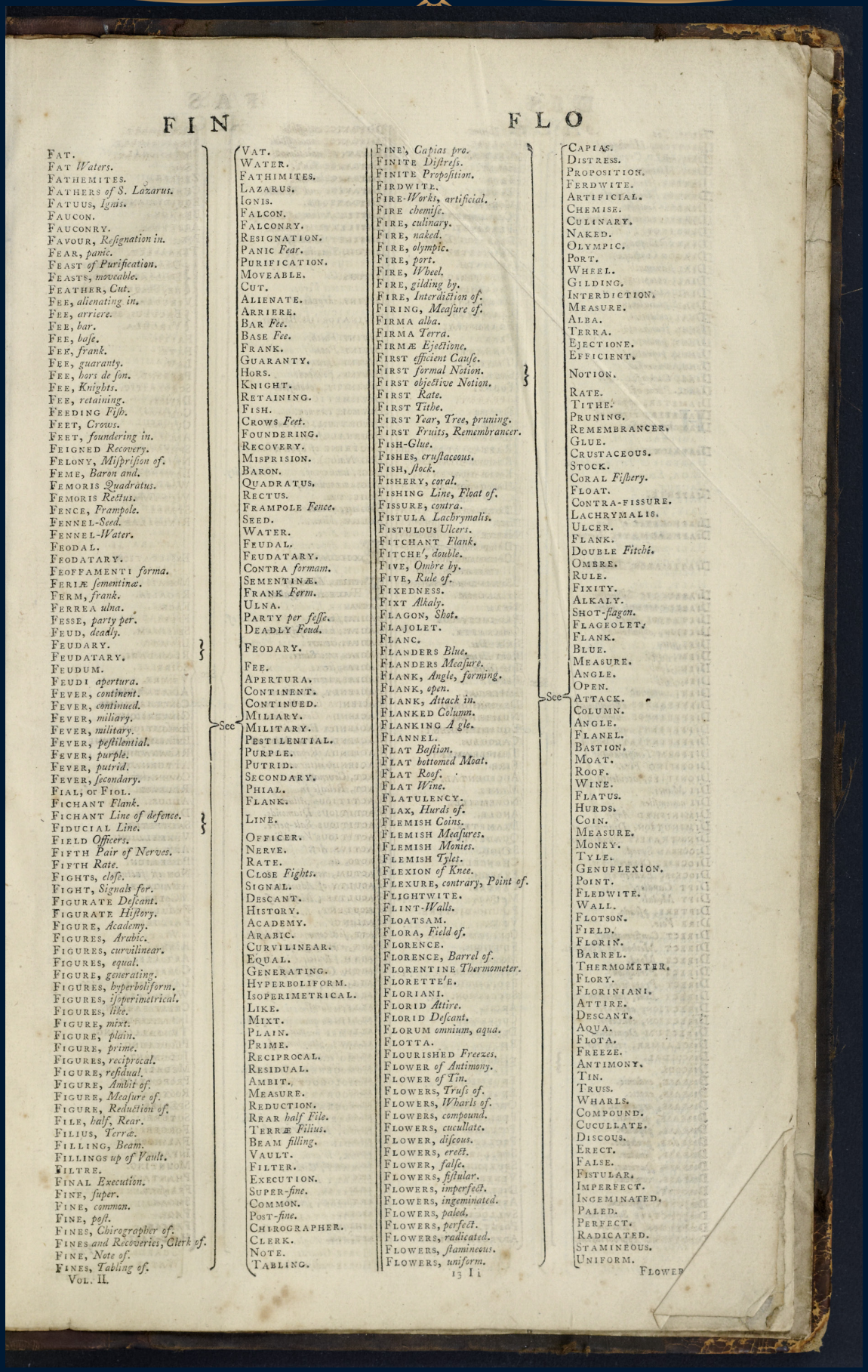
HYPOTYPOSIS



Deum, *Te.*	Te *Deum.*
Devotion, *Homage of.*	Homage.
Dew, *mil.*	Mildew.
Dew, *Honey.*	Honey.
Dexter, *Bend.*	Bend.
Dexter, *Bend, party per.*	Party.
Diaboli *morſus.*	Morsus.
Diabolicum *Parliamentum.*	Parliamentum.
Diaconate.	Deaconry.
Diaex, *Diapaſon.*	Diapason *Diaex.*
Diagonal *Barometer.*	Barometer.
Dial, *azimuth.*	Azimuth.
Dial, *catoptrical.*	Catoptrical.
Dial, *declining.*	Declining.
Dial, *deinclining.*	Deinclining.
Dial, *elliptical.*	Elliptical.
Dial, *horizontal.*	Horizontal.
Dials, *polar.*	Polar.
Dials, *refracted.*	Refracted.
Dial, *univerſal.*	Universal.
Dial, *Cock of.*	Cock.
Dial, *Plane of.*	Plane.
Diameter, *apparent.*	Apparent.
Diameter, *Figure of.*	Figure.
Diamond, *falſe.*	False.
Diapason.	Dis-diapason, Semi-diapason, and Tetra-diapason.
Diapente.	Semi-diapente, Diapason-diapente, and Disdiapason-diatin.
Diaphoretic *of Tin.*	[pente.
Diaphragmatic *Nerves.*	Nerve. [saron,
Diatessaron, *Diapaſon.*	Diapason-diatessaron, Disdiapason-diatessaron, and Semi-diatessaron.
Diazeuctic *Syllogiſm.*	Syllogism.
Diazeugmenon *Nete.*	Nete.
Dictator, *Pro.*	Pro-dictator.
Diction, *obſcurity of.*	Obscurity.
Die, *ſine.*	Sine *Die.*
Diem, *poſt.*	Post *Diem.*
Dien, *Ich.*	Ich *Dien.*
Dies, *feſti.*	See Festi.
Diet, *imperial.*	Imperial.
Difference, *deſcenſional.*	Descensional.
Difference, *numerical.*	Numerical.
Different, *equi.*	Equidifferent.
Differential *Calculus.*	Calculus.
Difform *Temperament.*	Temperament.
Digesting *Fire.*	Fire.
Dignities, *accidental.*	Accidental.
Dii *Manes.*	Manes.
Dii *novenſiles.*	Novemsiles.
Diminished *Angle.*	Angle.
Diminution, *Diameter of.*	Diameter.
Dinostrates's *Quadratrix.*	Quadratrix.
Diocesan *Synod.*	Synod.
Diocese, *Chancellor of.*	Chancellor.
Diocese, *Exarch of.*	Exarch.
Dipt *Candles.*	Candle.
Dipt *Medals.*	Medal.
Diptere, *pſeudo.*	Pseudo-diptere.
Dire *Voir.*	Voir.
Direct *Confirmation.*	Confirmation.
Direct *Method of Fluxions.*	Fluxions.
Direct *Mood.*	Mood.
Direct *Percuſſion.*	Percussion.
Direct *Propoſition.*	Proposition.
Direct *Line, ſucceſſion in.*	Succession.
Direction, *arch of.*	Arch.
Direction, *converſe.*	Converse.
Directum *Dominium.*	Dominium.
Disclaimer, *recto ſur.*	Recto.
Discoidal.	Flowers.
Discous.	
Disease, *endemic.*	Endemic.
Disease, *exotic.*	Exotic.
Disease, *organical.*	Organical.
Disease, *periodic.*	Periodic.
Disease, *popular.*	Popular.
Disease, *proleptic.*	Proleptic.
Disease, *ſimilar.*	Similar.
Disease, *ſpurious.*	Spurious.
Disease, *venereal.*	Venereal.
Disgust.	Distaste.
Disjunct *Affection.*	Affection.
Disjunctive *Syllogiſm.*	Syllogism.
Dispersion, *Point of.*	Point.
Dissolving *Appropriation.*	Appropriation.

Distance, *acceſſible.*	Accessible.
Distance, *inacceſſible.*	Inaccessible.
Dsstance, *meridional.*	Meridional.
Distance, *Sun's.*	Sun.
Distance, *zenith.*	Zenith.
Distances *and Rhumbs.*	Chart.
Distant, *equi.*	Equidistant.
Distillation *of Brandy.*	Brandy.
Distillatum *Acetum.*	Acetum.
Distinct *Small-pox.*	Pox.
Ditch, *Tenaille of.*	Tenaille.
Ditone.	Diapason-ditone, Disdiapason-ditone, Sesqui-ditone.
Divina *virgula.*	Virgula.
Divinatorius *Baculus.*	Baculus, and Virgula.
Divine *Faith.*	Faith.
Divine *Fate.*	Fate.
Divine *Law.*	Law.
Divine *Prebend.*	Prebend.
Divinity, *ſcholaſtic.*	Scholastic.
Divise.	Devise.
Divisor, *common.*	Common.
Divortium, *Cui ante.*	Cui *ante.*
Diurnal *Arch.*	Arch.
Doctrine *of Sphere.*	Spherics.
Dog-*Nails.*	Nail.
Dogs, *lawing of.*	Lawing.
Dogs, *worming of.*	Worm.
Doge, *vice.*	Vice-*Doge.*
Dog-*legged Stairs.*	Stairs.
Dollar, *Rix.*	Rixdollar.
Exciccation.	Exsiccation.
Fable, *Moral of.*	Moral.
Facere *Regalia.*	Regalia.
Facia.	Face.
Facias, *fieri.*	Fieri.
Facias, *habere ſeiſinam.*	Seisinam.
Facias, *levari.*	Levari.
Facias, *recordari.*	Recordari.
Facias, *ſcire.*	See Scire.
Facias, *venire.*	Venire.
Facienda *Allocatione.*	Allocatione.
Facienda *Contributione.*	Contributione.
Facienda *Converſione.*	Conversione.
Facienda *Executione.*	Execution.
Facienda *Perambulatione.*	Perambulatione.
Facienda *Reparatione.*	Reparatione.
Faciendo *atturnato.*	Atturnato.
Fact, *Covenant in.*	Covenant.
Fact, *Releaſe in.*	Release.
Factitious *Allum.*	Allum.
Factitious *Diamonds.*	Diamond.
Factitious *Salt-petre.*	Saltpetre.
Factitious *Vermillion.*	Vermillion.
Factive *Art.*	Art.
Facto, *de.*	Possession.
Factum, *non eſt.*	Non *eſt factum.*
Faculty *of Advocates.*	Advocate.
Faculties, *Maſter of.*	Master.
Fæculent.	Feculent.
Failing.	Failure.
Fait, *ſoit comme il eſt deſire.*	Soit.
Fait, *riens paſſe par.*	Riens.
Faith, *Article.*	Article.
Faith, *Confeſſion of.*	Confession.
Fall, *land.*	Land-fall.
Fall, *wind.*	Wind-fall.
Fallen, *Creſt.*	Crest-fallen.
Fallible.	Infallible.
Fallowing, *twi.*	Twifallowing.
Fallows, *ploughing of.*	Ploughing.
False *Judgment.*	Judgment.
False *Medals.*	Medal.
False *Propoſition.*	Proposition.
False *Root.*	Root.
False *Species.*	Species.
False *Suture.*	Suture.
False *Deeds, Forger of.*	Forger.
Falsity.	Falshood.
Famous.	Infamous.
Fan, *mounting of.*	Mounting.
Fancy.	Phantasy.
Farm, *Fee.*	Fee-*farm.*
Farthing, *ſmoak.*	Smoak.
Fascia.	Face.
Fashions.	Farcin.
Fast, *hold,*	Hold-fast.

HYPOTYPOSIS



FAT.
FAT *Waters.*
FATHEMITES.
FATHERS *of S. Lazarus.*
FATUUS, *Ignis.*
FAUCON.
FAUCONRY.
FAVOUR, *Reſignation in.*
FEAR, *panic.*
FEAST *of Purification.*
FEASTS, *moveable.*
FEATHER, *Cut.*
FEE, *alienating in.*
FEE, *arriere.*
FEE, *bar.*
FEE, *baſe.*
FEE, *frank.*
FEE, *guaranty.*
FEE, *hors de ſon.*
FEE, *Knights.*
FEE, *retaining.*
FEEDING *Fiſh.*
FEET, *Crows.*
FEET, *foundering in.*
FEIGNED *Recovery.*
FELONY, *Miſpriſion of.*
FEME, *Baron and.*
FEMORIS *Quadratus.*
FEMORIS *Rectus.*
FENCE, *Frampole.*
FENNEL-*Seed.*
FENNEL-*Water.*
FEODAL.
FEODATARY.
FEOFFAMENTI *forma.*
FERIÆ *ſementinæ.*
FERM, *frank.*
FERREA *ulna.*
FESSE, *party per.*
FEUD, *deadly.*
FEUDARY. } FEODARY.
FEUDATARY.
FEUDUM. FEE.
FEUDI *apertura.* APERTURA.
FEVER, *continent.* CONTINENT.
FEVER, *continued.* CONTINUED.
FEVER, *miliary.* MILIARY.
FEVER, *military.* MILITARY.
FEVER, *peſtilential.* PESTILENTIAL.
FEVER, *purple.* PURPLE.
FEVER, *putrid.* PUTRID.
FEVER, *ſecondary.* SECONDARY.
FIAL, or FIOL. PHIAL.
FICHANT *Flank.* FLANK.
FICHANT *Line of defence.* } LINE.
FIDUCIAL *Line.*
FIELD *Officers.* OFFICER.
FIFTH *Pair of Nerves.* NERVE.
FIFTH *Rate.* RATE.
FIGHTS, *cloſe.* CLOSE *Fights.*
FIGHT, *Signals for.* SIGNAL.
FIGURATE *Deſcant.* DESCANT.
FIGURATE *Hiſtory.* HISTORY.
FIGURE, *Academy.* ACADEMY.
FIGURES, *Arabic.* ARABIC.
FIGURES, *curvilinear.* CURVILINEAR.
FIGURES, *equal.* EQUAL.
FIGURE, *generating.* GENERATING.
FIGURES, *hyperboliform.* HYPERBOLIFORM.
FIGURES, *iſoperimetrical.* ISOPERIMETRICAL.
FIGURES, *like.* LIKE.
FIGURE, *mixt.* MIXT.
FIGURE, *plain.* PLAIN.
FIGURE, *prime.* PRIME.
FIGURES, *reciprocal.* RECIPROCAL.
FIGURE, *reſidual.* RESIDUAL.
FIGURE, *Ambit of.* AMBIT.
FIGURE, *Meaſure of.* MEASURE.
FIGURE, *Reduction of.* REDUCTION.
FILE, *half, Rear.* REAR *half File.*
FILIUS, *Terræ.* TERRÆ *Filius.*
FILLING, *Beam.* BEAM *filling.*
FILLINGS *up of Vault.* VAULT.
FILTRE. FILTER.
FINAL *Execution.* EXECUTION.
FINE, *ſuper.* SUPER-*fine.*
FINE, *common.* COMMON.
FINE, *poſt.* POST-*fine.*
FINES, *Chirographer of.* CHIROGRAPHER.
FINES *and Recoveries, Clerk of.* CLERK.
FINE, *Note of.* NOTE.
FINES, *Tabling of.* TABLING.

FINE, *Capias pro.* CAPIAS.
FINITE *Diſtreſs.* DISTRESS.
FINITE *Propoſition.* PROPOSITION.
FIRDWITE. FERDWITE.
FIRE-*Works, artificial.* ARTIFICIAL.
FIRE *chemiſe.* CHEMISE.
FIRE, *culinary.* CULINARY.
FIRE, *naked.* NAKED.
FIRE, *olympic.* OLYMPIC.
FIRE, *port.* PORT.
FIRE, *Wheel.* WHEEL.
FIRE, *gilding by.* GILDING.
FIRE, *Interdiction of.* INTERDICTION.
FIRING, *Meaſure of.* MEASURE.
FIRMA *alba.* ALBA.
FIRMA *Terra.* TERRA.
FIRMÆ *Ejectione.* EJECTIONE.
FIRST *efficient Cauſe.* EFFICIENT.
FIRST *formal Notion.* } NOTION.
FIRST *objective Notion.*
FIRST *Rate.* RATE.
FIRST *Tithe.* TITHE.
FIRST *Year, Tree, pruning.* PRUNING.
FIRST *Fruits, Remembrancer.* REMEMBRANCER.
FISH-*Glue.* GLUE.
FISHES, *cruſtaceous.* CRUSTACEOUS.
FISH, *ſtock.* STOCK.
FISHERY, *coral.* CORAL *Fiſhery.*
FISHING *Line, Float of.* FLOAT.
FISSURE, *contra.* CONTRA-FISSURE.
FISTULA *Lachrymalis.* LACHRYMALIS.
FISTULOUS *Ulcers.* ULCER.
FITCHANT *Flank.* FLANK.
FITCHE', *double.* DOUBLE *Fitché.*
FIVE, *Ombre by.* OMBRE.
FIVE, *Rule of.* RULE.
FIXEDNESS. FIXITY.
FIXT *Alkaly.* ALKALY.
FLAGON, *Shot.* SHOT-*flagon.*
FLAJOLET. FLAGEOLET.
FLANC. FLANK.
FLANDERS *Blue.* BLUE.
FLANDERS *Meaſure.* MEASURE.
FLANK, *Angle, forming.* ANGLE.
FLANK, *open.* OPEN.
FLANK, *Attack in.* } ATTACK.
FLANKED *Column.* COLUMN.
FLANKING *Angle.* ANGLE.
FLANNEL. FLANEL.
FLAT *Baſtion.* BASTION.
FLAT *bottomed Moat.* MOAT.
FLAT *Roof.* ROOF.
FLAT *Wine.* WINE.
FLATULENCY. FLATUS.
FLAX, *Hurds of.* HURDS.
FLEMISH *Coins.* COIN.
FLEMISH *Meaſures.* MEASURE.
FLEMISH *Monies.* MONEY.
FLEMISH *Tyles.* TYLE.
FLEXION *of Knee.* GENUFLEXION.
FLEXURE, *contrary, Point of.* POINT.
FLIGHTWITE. FLEDWITE.
FLINT-*Walls.* WALL.
FLOATSAM. FLOTSON.
FLORA, *Field of.* FIELD.
FLORENCE. FLORIN.
FLORENCE, *Barrel of.* BARREL.
FLORENTINE *Thermometer.* THERMOMETER.
FLORETTE'E. FLORY.
FLORIANI. FLORINIANI.
FLORID *Attire.* ATTIRE.
FLORID *Deſcant.* DESCANT.
FLORUM *omnium, aqua.* AQUA.
FLOTTA. FLOTA.
FLOURISHED *Freezes.* FREEZE.
FLOWER *of Antimony.* ANTIMONY.
FLOWER *of Tin.* TIN.
FLOWERS, *Truſs of.* TRUSS.
FLOWERS, *Wharls of.* WHARLS.
FLOWERS, *compound.* COMPOUND.
FLOWERS, *cucullate.* CUCULLATE.
FLOWER, *diſcous.* DISCOUS.
FLOWERS, *erect.* ERECT.
FLOWER, *falſe.* FALSE.
FLOWERS, *fiſtular.* FISTULAR.
FLOWERS, *imperfect.* IMPERFECT.
FLOWERS, *ingeminated.* INGEMINATED.
FLOWERS, *paled.* PALED.
FLOWERS, *perfect.* PERFECT.
FLOWERS, *radicated.* RADICATED.
FLOWERS, *ſtamineous.* STAMINEOUS.
FLOWERS, *uniform.* UNIFORM.

HYPOTYPOSIS

Flowered *Crowns.* — See: Crown.
Flowing, *over.* — Overflowing.
Flowry. — Flory.
Fluids, *Elasticity of.* — Elasticity.
Fluted *Column.* — Column.
Flutes, *cabled.* — Cabled *Flutes.*
Flutings, *Platbands of.* — Platbands *of Flutings.*
Flux *Small-pox.* — Pox.
Fly *of a Compass.* — Flie.
Fly, *fishing.* — Fishing.
Foecials. — Fecials.
Foecundans *farina.* — Farina.
Fog, *Signals in.* — Signals.
Foil, *counter.* — Counterfoil.
Fold, *frank.* — Frank-*fold.*
Folia *pennata.* — Pennata.
Folia *pinnata.* — Pinnata.
Foliated *Tartar.* — Tartar.
Following *Sections.* — Section.
Font. — Fount.

Habendo *returno.* — Returno.
Habhdalah. — Habdala.
Habitual *Assent.* — Assent.
Hæredis *raptu.* — Raptu.
Hæredis & *Terræ custodia.* — Recto.
Haga, *Emir.* — Emir *haga.*
Hagbut. — Harquebuss.
Hair-*Compasses.* — Compasses.
Hair, *Tour of.* — Tour.
Half *Duration.* — Scruple.
Half *Files, Rear.* — Rear *half Files.*
Half-*penny Bord.* — Bord *half-penny.*
Half-*sugared Confects.* — Confects.
Halser. — Hawser.
Halt, *String.* — String-halt.
Halyards. — Halliards.
Hamac. — Hammock.
Hamech *Confection.* — Confection.
Hamper. — Hanaper.
Hamper, *Clerk of the.* — Clerk.
Hamstringing. — Hameling.
Hamus. — Ungula.
Hanch. — Haunch.
Hand-*n.* — Mill.
Hand-*saw.* — Saw.
Hand-*vice.* — Vice.
Hand, *bloody.* — See Bloody.
Hand, *ambling in.* — Amble.
Hands, *Imposition of.* — Imposition.
Hand, *just Appui of.* — Appui.
Hang *out the white Flag.* — Flag.
Hangings, *Arras.* — Arras *Hangings.*
Harborough *Company.* — Company.
Hard *Pulse.* — Pulse.
Hard *Roe.* — Roe.
Hard *Soap.* — Soap.
Hardening, *Case.* — Case-*hardening.*
Hare's *Eye.* — Eye.
Hare, *Trace of.* — Trace.
Harmonica *Trias.* — Trias.

Harmonical. — Contraharmonical, and Enharmonical.

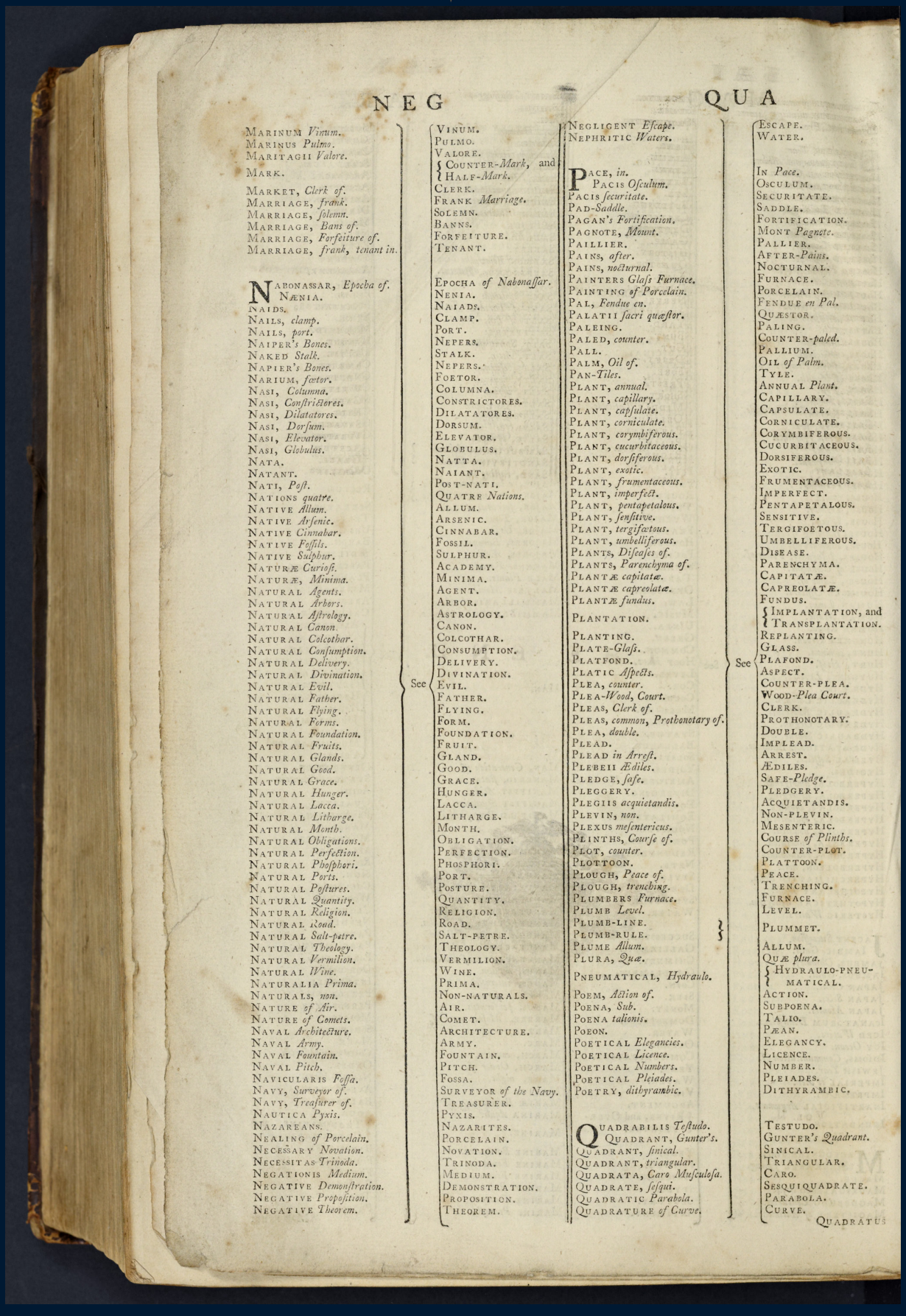
Harmonical *Hand.* — Hand.
Harmonical *Trumpet.* — Trumpet.
Harmony, *natural.* — Natural.
Harpocrates. — Hermharpocrates.
Harponeer. — Harpineer.
Harpoon. — Harping-*Iron.*
Hatters *Form.* — Form.
Hatters *Furnace.* — Furnace.
Having, *Modes of.* — Modes.
Haubergeon. — Habergion.
Hautgout. — Hogoe.
Haward. — Hayward.
Hawk, *ragged.* — Ragged *Hawk.*
Hawk, *ramage.* — Ramage.
Hawk, *weathering of.* — Weathering.
Hawser, *rousing of.* — Rouse.
Hay, *Truss of.* — Truss *of hay.*
Hay, *Wood.* — Wood-*hay.*
Haye. — Hay.
Head-*borough.* — Borough.
Head, *Beak.* — Beak.
Head, *Bolt.* — Bolt.
Heads, *Bulk.* — Bulk.
Heads, *forked.* — Forked.
Head, *Hogs.* — Hogshead.
Head, *Moors.* — Moor.
Healsfang. — Healfang.
Hearing *Trumpet.* — Trumpet.

Heat, *actual.* — Actual *Heat.*
Heat, *Sand.* — Sand.
Heat, *welding.* — Welding.
Heaven. — Midheaven.
Hedgebote. — Haybote.
Hedge *stalking.* — Stalking.
Heicetæ. — Eicetæ.
Heighth, *accessible.* — Accessible.
Heighth, *inaccessible.* — Inaccessible.
Heighth *of Atmosphere.* — Atmosphere.
Heir, *Co.* — Coheir.
Helping *Verbs.* — Verb.
Hemp, *Hards of.* — Hards.
Henricus, *Piger.* — Piger.
Hepatic *Waters.* — Water.
Hepatis, *Anima.* — Anima.
Herbs, *cauliferous.* — Cauliferous *Herbs.*
Herbs, *gramineous.* — Gramineous.
Herbs, *polyspermous.* — Polyspermous.
Heretic, *negative.* — Negative *Heretic.*
Hermetic *Column.* — Column.
Hermetis *trutina.* — Trutina.
Herophili *torcular.* — Torcular.
Heterogeneal. — Heterogeneous.
Heterogeneal *Number.* — Number.
Heterogeneous *Air.* — Air.
Heterogeneous *Continuity.* — Continuity.
Hhabakkuk. — Habakkuk.
Hicetæ. — Eicetæ.
Hide, *green.* — Green *Hide.*
High *Admiral.* — Admiral.
High *Airs.* — Airs.
High *Apparatus.* — Apparatus.
High *Mass.* — Mass.
High *Treason.* — Treason.
Higher *Geometry.* — Geometry.
Higher *Kinds, Circles of.* — Circle.
Higher *Kinds, Cones of.* — Cone.
Higher *Kinds, Parabola's of.* — Parabola.
Hipparchus's *Period.* — Period.
Hippocraticum *Vinum.* — Vinum.
Hircinus *Sanguis.* — Sanguis.
Historical *Freezes.* — Freeze.
Historical *Types.* — Type.
History, *natural.* — See Natural.
Hith. — Hyth.
Hoboy. — Hauboy.
Hog-lice *Wine.* — Wine.
Hold *Land in Peerage.* — Peerage.
Hold, *Copy.* — Copy-*hold.*
Hold, *free.* — Free.
Holder, *Copy.* — Copy-*holder.*
Holding, *forcible.* — Forcible *Holding.*
Holes, *Loop.* — Loop *Holes.*
Holes, *Port.* — Port.
Hole, *Scoper.* — Scoper.
Hole, *Well.* — Well.
Holland *Measure.* — Measure.
Holland, *Sleasy.* — Sleasy.
Holland, *States of.* — States.
Hollow *Bastions.* — Bastion.
Hollow *Column.* — Column.
Holy-*Day Mass.* — Mass.
Holy *War.* — War.
Holy *Water.* — Water.
Holy *Week.* — Week.
Holy *Virgin, Charity of.* — Charity.
Holy *Ghost, Mass of.* — Mass.
Homage, *Receipt of.* — Receit *of Homage.*
Homage, *Respite of.* — Respite.
Homines *hindeni.* — Hindeni.
Homines *quatuor prepositi.* — Prepositi.
Hommes *prodes.* — Prodes.
Homo *legalis.* — Legalis.
Homo *ecce.* — Ecce.
Homogeneal *Continuity.* — Continuity.
Homologous *Angle.* — Angle.
Honourary *Canons.* — Canon.
Honourary *Games.* — Game.
Honorem, *appropriari ad.* — Appropriare.
Hood, *Rufter.* — Rufter-*hood.*
Hoodings. — Whoodings.
Hook, *Ward.* — Ward-hook.
Horary, *Circles.* — Circle.
Horary *Line.* — Line.
Horizon, *apparent.* — Apparent *Horizon.*
Horizontal *Barometer.* — Barometer.
Horizontal *Line.* — Line.
Horizontal *Needle.* — Needle.
Horned *Angle.* — Angle.
Horse-*Guards.* — Guards.
Horse-*radish-Water.* — Water.

HYPOTYPOSIS

Horse's *Tail.*	See	Tail.	Magistery *of Sulphur.*	See	Sulphur.
Horse, *light.*		Light-*Horse.*	Magistrate, *curule.*		Curule *Magistrate.*
Horse, *punch.*		Punch.	Magna *Fossa.*		Fossa.
Horse, *stalking.*		Stalking.	Magnatum, *Scandalum.*		Scandalum.
Horse, *sumpter.*		Sumpter.	Magnet, *arsenical.*		Arsenical *Magnet.*
Horse, *Heel of.*		Heel.	Magnet, *Axis of.*		Axis.
Horse, *Major of.*		Major.	Magnetical *Azimuth.*		Azimuth.
Horse, *Measure for.*		Measure.	Magnetical *Direction.*		Direction.
Horse, *rounding of.*		Round.	Magnetical *Meridian.*		Meridian.
Horse, *rowelling of.*		Rowelling.	Magnetical *Needle.*		Needle.
Horse, *Withers of.*		Withers.	Magnitude *of the Earth.*		Earth.
Horse, *Wolves Teeth of.*		Wolves.	Magnitude *of the Stars.*		Star.
Horseman, *Heel of.*		Heel.	Magnitude, *apparent.*		Apparent.
Hot *Baths.*		Bath.	Magnum *Cape.*		Cape.
Hot *Diamargariton.*		Diamargariton.	Magnus *Psoas.*		Psoas.
Hot *Diatragacanth.*		Diatragacanth.	Magni *Rotuli Ingrossator.*		Ingrossator.
Hot *Waters.*		Water.	Mahometan *Epocha.*		Epocha.
Hotel.		Hostel.	Maid, *marine.*		Mermaid.
Hour-*Climate.*		Climate.	Maids *of Honour.*		Honour.
Hours, *medicinal.*		Medicinal.	Maihem.		Mahim.
Hours, *forty, Prayers of.*		Prayer.	Maii *Campus.*		Campus.
House *of Health.*		Health.	Main *Guard.*		Guard.
House, *Alms.*		Alms.	Main, *ouster le.*		Ouster.
House, *Compting.*		Compting.	Maior.		Mayor.
House, *Custom.*		Custom.	Major, *Canis.*		Canis.
House, *Glass, fire.*		Fire.	Major, *Gastricus.*		Gastricus.
House, *Glass, furnace.*		Furnace.	Major, *Glutæus.*		Glutæus.
House, *green.*		Green-house.	Major, *obliquus capitis.*		Obliquus.
House, *muniment.*		Muniment.	Major, *obliquus oculi.*		
House, *Post.*		Pest.	Major *Orders.*		Order.
House, *Printing.*		Printing.	Major, *rectus internus capitis.*		Rectus.
House, *round.*		Round.	Major, *rectus externus capitis.*		
House, *Trinity.*		Trinity.	Major, *serratus anticus.*		Serratus.
House, *Wych.*		Wych-*House.*	Major, *Teres.*		Teres.
House, *framing of.*		Framing.	Major, *Ursa.*		Ursa.
House, *Honours of.*		Honour.	Majores, *Barones.*		Baron.
Houses, *Insurance, Policy of.*		Policy.	Majores, *Ædiles.*		Ædiles.
House *of Commons.*		Speaker.	Makers, *Parcel.*		Parcel *Makers.*
Houses, *Table of.*		Table.	Male *Plants.*		Plant.
Houshold *Officers.*		Officers.	Maltese *Monies.*		Money.
Human *Laws.*		Law.	Mammillaris *Areola.*		Areola.
Human *Music.*		Music.	Mammillares *Carunculæ.*		Caruncule.
Human *Usnea.*		Usnea.			Alderman.
Hungary *Green.*		Green.			Chairman.
Hunt, *common.*		Common.			Ealderman.
Hurt, *Hoof.*		Hoof *Hurt.*			Friendless-man.
Huygens's *Level.*		Level.			Gavelman.
Hydræ *cor.*		Cor.	Man.		Gentleman.
Hydraulic *Column.*		Column.			Hebberman.
Hydraulic *Machine.*		Machine.			Hodman.
Hydraulic *Organ.*		Organ.			Journeyman.
Hydraulic *Statue.*		Statue.			Layman.
Hydrostatical *Ballance.*		Ballance.			Mussulman, and
Hyemal *Solstice.*		Solstice.			Yeoman.
Hyoides.		Yoides.	Man, *Generation of.*		Generation.
Hyperbola, *ambigenal.*		Ambigenal *Hyperbola.*	Manerio, *status de.*		Status *de manerio.*
Hyperbola, *diverging.*		Diverging.	Manifest *Acids.*		Acid.
Hyperbola's, *equal.*		Equal.	Manifest *Qualities.*		Quality.
Hyperbola, *equilateral.*		Equilateral.	Manifold *Proposition.*		Proposition.
Hyperbola, *nodated.*		Nodated.	Mannor.		Manor.
Hyperbola, *punctated.*		Punctated.	Manoscope.		Manometer.
Hyperbola, *redundant.*		Redundant.	Manour.		Mainour.
Hyperboleon, *nete.*		Nete.	Mansard *Roof.*		Roof.
Hyperchematico *Stylo.*		Style.	Manual, *Sign.*		Sign.
Hypothecary *Debt.*		Debt.	Manubiary *Column.*		Column.
Hypothetical *Syllogism.*		Syllogism.	Manufactory, *woollen.*		Woollen.
Hysteric *Waters.*		Water.	Manufacture *of Cloth.*		Cloth.
			Manufacture *of Needles.*		Needle.
Jacent *Succession.*		Succession.	Manufacture *of Paper.*		Paper.
Iambic, *Galli.*		Galliambic.	Manufacture *of Parchment.*		Parchment.
Jambus, *Chimney.*		Chimney.	Manufacture *of Porcelain.*		Porcelain.
Iambus, *Galli.*		Galliambus.	Manus, *dorsum.*		Dorsum.
Japan *Coins.*		Coin.	Manus, *interossei.*		Interossei.
Japan *Silks.*		Silk.	Manus, *perforans.*		Perforans.
Japan *Monies.*		Money.	Manus, *perforatus.*		Perforatus.
Icanatorum *Domesticus.*		Domesticus.	Marble, *Mosaic work of.*		Mosaic.
Iced *Waters.*		Water.	Marble, *Sculpture in.*		Sculpture.
Icy *Ocean.*		Ocean.	Marc.		Mark
Idioms, *Communication of.*		Communication.	March, *counter.*		Counter-*March.*
Jewish *Year.*		Year.	March, *Order of.*		Order.
Imperial *Water.*		Water.	Mare, *night.*		Night-*Mare.*
Impressa *vis.*		Vis.	Maria, *Ave.*		Ave-Maria.
Inartificial *Argument.*		Argument.	Mariæ *Balneum.*		Balneum.
Inundation.		River, and Over-flowing.	Marina *Aqua.*		Aqua.
			Marine.		Transmarine, and Ultramarine.
Macedonian *Year.*		Year.	Marine *Barometer.*		Barometer.
Mackarel *fishing.*		Fishing.	Marine *Fountain.*		Fountain.
Macle.		Mascle.	Marine *Freezes.*		Freeze.
Madrigalesco *Stylo.*		Style.	Marine *Rainbow.*		Raineow.
Magdeburg *Centuries.*		Century.	Marine *Trumpet.*		Trumpet.
Magistery *of Antimony.*		Antimony.	Marine *Provost.*		Provost.

HYPOTYPOSIS



MARINUM *Vinum.*
MARINUS *Pulmo.*
MARITAGII *Valore.*
MARK.
MARKET, *Clerk of.*
MARRIAGE, *frank.*
MARRIAGE, *folemn.*
MARRIAGE, *Bans of.*
MARRIAGE, *Forfeiture of.*
MARRIAGE, *frank, tenant in.*

NABONASSAR, *Epocha of.*
NÆNIA.
NAIDS.
NAILS, *clamp.*
NAILS, *port.*
NAIPER's *Bones.*
NAKED *Stalk.*
NAPIER's *Bones.*
NARIUM, *fœtor.*
NASI, *Columna.*
NASI, *Conſtrictores.*
NASI, *Dilatatores.*
NASI, *Dorſum.*
NASI, *Elevator.*
NASI, *Globulus.*
NATA.
NATANT.
NATI, *Poſt.*
NATIONS *quatre.*
NATIVE *Allum.*
NATIVE *Arſenic.*
NATIVE *Cinnabar.*
NATIVE *Foſſils.*
NATIVE *Sulphur.*
NATURÆ *Curioſi.*
NATURÆ, *Minima.*
NATURAL *Agents.*
NATURAL *Arbors.*
NATURAL *Aſtrology.*
NATURAL *Canon.*
NATURAL *Colcothar.*
NATURAL *Conſumption.*
NATURAL *Delivery.*
NATURAL *Divination.*
NATURAL *Evil.*
NATURAL *Father.*
NATURAL *Flying.*
NATURAL *Forms.*
NATURAL *Foundation.*
NATURAL *Fruits.*
NATURAL *Glands.*
NATURAL *Good.*
NATURAL *Grace.*
NATURAL *Hunger.*
NATURAL *Lacca.*
NATURAL *Litharge.*
NATURAL *Month.*
NATURAL *Obligations.*
NATURAL *Perfection.*
NATURAL *Phoſphori.*
NATURAL *Ports.*
NATURAL *Poſtures.*
NATURAL *Quantity.*
NATURAL *Religion.*
NATURAL *Road.*
NATURAL *Salt-petre.*
NATURAL *Theology.*
NATURAL *Vermilion.*
NATURAL *Wine.*
NATURALIA *Prima.*
NATURALS, *non.*
NATURE *of Air.*
NATURE *of Comets.*
NAVAL *Architecture.*
NAVAL *Army.*
NAVAL *Fountain.*
NAVAL *Pitch.*
NAVICULARIS *Foſſa.*
NAVY, *Surveyor of.*
NAVY, *Treaſurer of.*
NAUTICA *Pyxis.*
NAZAREANS.
NEALING *of Porcelain.*
NECESSARY *Novation.*
NECESSITAS *Trinoda.*
NEGATIONIS *Medium.*
NEGATIVE *Demonſtration.*
NEGATIVE *Propoſition.*
NEGATIVE *Theorem.*

See

VINUM.
PULMO.
VALORE.
COUNTER-*Mark*, and HALF-*Mark.*
CLERK.
FRANK *Marriage.*
SOLEMN.
BANNS.
FORFEITURE.
TENANT.

EPOCHA *of Nabonaſſar.*
NENIA.
NAIADS.
CLAMP.
PORT.
NEPERS.
STALK.
NEPERS.
FOETOR.
COLUMNA.
CONSTRICTORES.
DILATATORES.
DORSUM.
ELEVATOR.
GLOBULUS.
NATTA.
NAIANT.
POST-NATI.
QUATRE *Nations.*
ALLUM.
ARSENIC.
CINNABAR.
FOSSIL.
SULPHUR.
ACADEMY.
MINIMA.
AGENT.
ARBOR.
ASTROLOGY.
CANON.
COLCOTHAR.
CONSUMPTION.
DELIVERY.
DIVINATION.
EVIL.
FATHER.
FLYING.
FORM.
FOUNDATION.
FRUIT.
GLAND.
GOOD.
GRACE.
HUNGER.
LACCA.
LITHARGE.
MONTH.
OBLIGATION.
PERFECTION.
PHOSPHORI.
PORT.
POSTURE.
QUANTITY.
RELIGION.
ROAD.
SALT-PETRE.
THEOLOGY.
VERMILION.
WINE.
PRIMA.
NON-NATURALS.
AIR.
COMET.
ARCHITECTURE.
ARMY.
FOUNTAIN.
PITCH.
FOSSA.
SURVEYOR *of the Navy.*
TREASURER.
PYXIS.
NAZARITES.
PORCELAIN.
NOVATION.
TRINODA.
MEDIUM.
DEMONSTRATION.
PROPOSITION.
THEOREM.

NEGLIGENT *Eſcape.*
NEPHRITIC *Waters.*

PACE, *in.*
PACIS *Oſculum.*
PACIS *ſecuritate.*
PAD-*Saddle.*
PAGAN's *Fortification.*
PAGNOTE, *Mount.*
PAILLIER.
PAINS, *after.*
PAINS, *nocturnal.*
PAINTERS *Glaſs Furnace.*
PAINTING *of Porcelain.*
PAL, *Fendue en.*
PALATII *ſacri quæſtor.*
PALEING.
PALED, *counter.*
PALL.
PALM, *Oil of.*
PAN-*Tiles.*
PLANT, *annual.*
PLANT, *capillary.*
PLANT, *capſulate.*
PLANT, *corniculate.*
PLANT, *corymbiferous.*
PLANT, *cucurbitaceous.*
PLANT, *dorſiferous.*
PLANT, *exotic.*
PLANT, *frumentaceous.*
PLANT, *imperfect.*
PLANT, *pentapetalous.*
PLANT, *ſenſitive.*
PLANT, *tergifœtous.*
PLANT, *umbelliferous.*
PLANTS, *Diſeaſes of.*
PLANTS, *Parenchyma of.*
PLANTÆ *capitatæ.*
PLANTÆ *capreolatæ.*
PLANTÆ *fundus.*
PLANTATION.
PLANTING.
PLATE-*Glaſs.*
PLATFOND.
PLATIC *Aſpects.*
PLEA, *counter.*
PLEA-*Wood, Court.*
PLEAS, *Clerk of.*
PLEAS, *common, Prothonotary of.*
PLEA, *double.*
PLEAD.
PLEAD *in Arreſt.*
PLEBEII *Ædiles.*
PLEDGE, *ſafe.*
PLEGGERY.
PLEGIIS *acquietandis.*
PLEVIN, *non.*
PLEXUS *meſentericus.*
PLINTHS, *Courſe of.*
PLOT, *counter.*
PLOTTOON.
PLOUGH, *Peace of.*
PLOUGH, *trenching.*
PLUMBERS *Furnace.*
PLUMB *Level.*
PLUMB-LINE.
PLUMB-RULE.
PLUME *Allum.*
PLURA, *Quæ.*
PNEUMATICAL, *Hydraulo.*
POEM, *Action of.*
POENA, *Sub.*
POENA *talionis.*
POEON.
POETICAL *Elegancies.*
POETICAL *Licence.*
POETICAL *Numbers.*
POETICAL *Pleiades.*
POETRY, *dithyrambic.*

QUADRABILIS *Teſtudo.*
QUADRANT, *Gunter's.*
QUADRANT, *ſinical.*
QUADRANT, *triangular.*
QUADRATA, *Caro Muſculoſa.*
QUADRATE, *ſeſqui.*
QUADRATIC *Parabola.*
QUADRATURE *of Curve.*

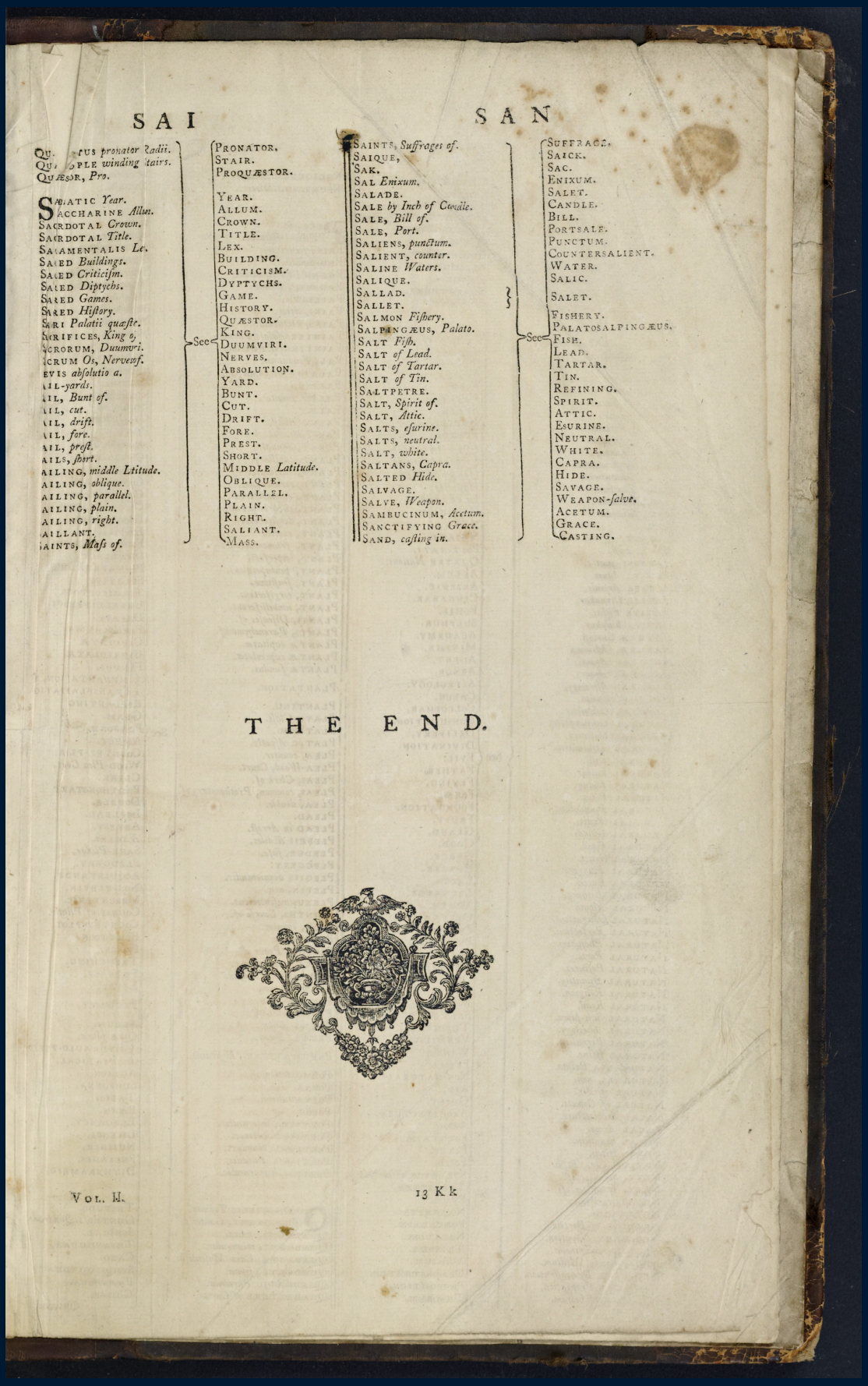
See

ESCAPE.
WATER.

IN *Pace.*
OSCULUM.
SECURITATE.
SADDLE.
FORTIFICATION.
MONT *Pagnete.*
PALLIER.
AFTER-*Pains.*
NOCTURNAL.
FURNACE.
PORCELAIN.
FENDUE *en Pal.*
QUÆSTOR.
PALING.
COUNTER-*paled.*
PALLIUM.
OIL *of Palm.*
TYLE.
ANNUAL *Plant.*
CAPILLARY.
CAPSULATE.
CORNICULATE.
CORYMBIFEROUS.
CUCURBITACEOUS.
DORSIFEROUS.
EXOTIC.
FRUMENTACEOUS.
IMPERFECT.
PENTAPETALOUS.
SENSITIVE.
TERGIFOETOUS.
UMBELLIFEROUS.
DISEASE.
PARENCHYMA.
CAPITATÆ.
CAPREOLATÆ.
FUNDUS.
IMPLANTATION, and TRANSPLANTATION.
REPLANTING.
GLASS.
PLAFOND.
ASPECT.
COUNTER-PLEA.
WOOD-*Plea Court.*
CLERK.
PROTHONOTARY.
DOUBLE.
IMPLEAD.
ARREST.
ÆDILES.
SAFE-*Pledge.*
PLEDGERY.
ACQUIETANDIS.
NON-PLEVIN.
MESENTERIC.
COURSE *of Plinths.*
COUNTER-PLOT.
PLATTOON.
PEACE.
TRENCHING.
FURNACE.
LEVEL.
PLUMMET.
ALLUM.
QUÆ *plura.*
HYDRAULO-PNEUMATICAL.
ACTION.
SUBPOENA.
TALIO.
PÆAN.
ELEGANCY.
LICENCE.
NUMBER.
PLEIADES.
DITHYRAMBIC.

TESTUDO.
GUNTER's *Quadrant.*
SINICAL.
TRIANGULAR.
CARO.
SESQUIQUADRATE.
PARABOLA.
CURVE.

HYPOTYPOSIS



Qu[illegible]tus *pronator Radii.*	See	Pronator.
Qu[illegible]ple *winding Stairs.*		Stair.
Quæsor, *Pro.*		Proquæstor.
Sæ[illegible]atic *Year.*		Year.
Saccharine *Allum.*		Allum.
Sacrdotal *Crown.*		Crown.
Sacrdotal *Title.*		Title.
Sacamentalis *Le.*		Lex.
Saced *Buildings.*		Building.
Saced *Criticism.*		Criticism.
Saced *Diptychs.*		Dyptychs.
Sared *Games.*		Game.
Sared *History.*		History.
Sari *Palatii quæste.*		Quæstor.
Sarifices, *King o,*		King.
Scrorum, *Duumvri.*		Duumviri.
Scrum *Os, Nervesof.*		Nerves.
evis *absolutio a.*		Absolution.
ail-*yards.*		Yard.
ail, *Bunt of.*		Bunt.
ail, *cut.*		Cut.
ail, *drift.*		Drift.
ail, *fore.*		Fore.
ail, *prest.*		Prest.
ails, *short.*		Short.
ailing, *middle Ltitude.*		Middle *Latitude.*
ailing, *oblique.*		Oblique.
ailing, *parallel.*		Parallel.
ailing, *plain.*		Plain.
ailing, *right.*		Right.
aillant.		Saliant.
aints, *Mass of.*		Mass.

Saints, *Suffrages of.*	See	Suffrage.
Saique,		Saick.
Sak.		Sac.
Sal *Enixum.*		Enixum.
Salade.		Salet.
Sale *by Inch of Candle.*		Candle.
Sale, *Bill of.*		Bill.
Sale, *Port.*		Portsale.
Saliens, *punctum.*		Punctum.
Salient, *counter.*		Countersalient.
Saline *Waters.*		Water.
Salique.		Salic.
Sallad.		Salet.
Sallet.		
Salmon *Fishery.*		Fishery.
Salpingæus, *Palato.*		Palatosalpingæus.
Salt *Fish.*		Fish.
Salt *of Lead.*		Lead.
Salt *of Tartar.*		Tartar.
Salt *of Tin.*		Tin.
Saltpetre.		Refining.
Salt, *Spirit of.*		Spirit.
Salt, *Attic.*		Attic.
Salts, *esurine.*		Esurine.
Salts, *neutral.*		Neutral.
Salt, *white.*		White.
Saltans, *Capra.*		Capra.
Salted *Hide.*		Hide.
Salvage.		Savage.
Salve, *Weapon.*		Weapon-*salve.*
Sambucinum, *Acetum.*		Acetum.
Sanctifying *Grace.*		Grace.
Sand, *casting in.*		Casting.

THE END.

which ſubtends, or is oppoſite to, the right Angle. See TRIANGLE.

Thus, in the Triangle KML, (Tab. Geometry, Fig. 71.) the Side ML, oppoſite to the right Angle K, is call'd the *Hypothenuſe*.

'Tis a celebrated Problem in Geometry, that in every rectilinear right-angled Triangle, as KML; the Square of the *Hypothenuſe* ML, is equal to the Squares of both the other Sides, KL and KM.---This is particularly call'd the *Pythagorean* Problem, from its Inventor *Pythagoras*, who is ſaid to have ſacrific'd a Hecatomb to the Muſes, in Gratitude for their aſſiſting him therein. See PROBLEM, *&c.*

The Word is *Greek*, ὑποτείνουσα, *ſubtendens*, form'd of ὑποτείνω, *ſubtendo*, I ſubtend.

HYPOTHESIS, in Logic, is a Propoſition or Principle which we ſuppoſe, or take for granted, in order to draw Concluſions therefrom, for the Proof of a Point in Queſtion. See SUPPOSITION and PRINCIPLE.

In Diſputation, they frequently make falſe *Hypotheſes*, in order to draw their Antagoniſts into Abſurdities; and even in Geometry, Truths are deducible from ſuch falſe *Hypotheſes*. --- Thus, If the Sky ſhould fall, we ſhould catch Larks: The Conſequence is good, tho' drawn from a falſe *Hypotheſis*.

The Word is *Greek*, ὑπόθεσις, form'd of ὑπὸ, *ſub*, under, and θέσις, *poſitio*; of τίθημι, *pono*, I put.

Every Conditional or Hypothetical Propoſition, may be diſtinguiſh'd into *Hypotheſis* and Theſis: The firſt rehearſes the Conditions under which any Thing is affirm'd or deny'd; and the latter is the Thing itſelf affirm'd or deny'd. See HYPOTHETICAL.

Thus, in the Propoſition, a Triangle is half of a Parallelogram, if the Baſes and Altitudes of the two be equal: The latter Part is the *Hypotheſis*, if the Baſes, *&c.* and the former the Theſis, a Triangle is half a Parallelogram. See THESIS.

In ſtrict Logic, we are never to paſs from the *Hypotheſis* to the Theſis; that is, the Principle ſuppos'd muſt be prov'd to be true, e'er we require the Conſequence to be allow'd.

HYPOTHESIS, in Phyſicks, *&c.* is a kind of Syſtem, laid down from our own Imagination, whereby to account for ſome Phænomenon or Appearance of Nature. --- Thus we have *Hypotheſes* to account for the *Tides*, for *Gravity*, for *Magnetiſm*, for the *Deluge*, &c. See TIDES, GRAVITY, MAGNETISM, DELUGE, *&c.*

The real and ſcientific Cauſes of natural Things generally lie very deep: Obſervation and Experiment, the proper Means of arriving at them, are in moſt Caſes extremely ſlow; and the human Mind impatient: Hence we are frequently driven to feign or invent ſomething which may ſeem like the Cauſe, and which is calculated to anſwer the ſeveral Phænomena; ſo that it may poſſibly be the true Cauſe.

Philoſophers are divided as to the Uſe of ſuch Fictions or *Hypotheſes*, which are much leſs current now than formerly. --- The lateſt and beſt Writers are for excluding *Hypotheſes*, and ſtanding wholly on Obſervation and Experiment. See EXPERIMENTAL *Philoſophy*.

Whatever is not deduc'd from Phænomena, ſays Sir *Iſ. Newton*, is an *Hypotheſis*; and *Hypotheſes*, whether Metaphyſical, or Phyſical, or Mechanical, or of occult Qualities, have no Place in Experimental Philoſophy. *Phil. Nat. Prin. Math. in Calce*.

The *Carteſians* take upon them to ſuppoſe what Affections in the primary Particles of Matter they pleaſe; juſt what Figures, what Magnitudes, what Motions, and what Situations they find for their Purpoſe. --- They alſo feign certain unſeen, unknown Fluids, and endue them with the moſt arbitrary Properties; give them a Subtility which enables them to pervade the Pores of all Bodies, and make them agitated with the moſt unaccountable Motions. But is not this to ſet aſide the real Conſtitution of Things, and to ſubſtitute Dreams in their Place! Truth is ſcarce attainable even by the ſureſt Obſervations; and will fanciful Conjectures ever come at it? They who found their Speculations on *Hypotheſes*; even tho' they argue from them regularly according to the ſtricteſt Laws of Mechanicks, may be ſaid to compoſe an elegant and artful Fable; but 'tis ſtill only a Fable. *Cotes in præfat. ad Newton. Princip.*

HYPOTHESIS is particularly apply'd, in Aſtronomy, to the ſeveral Syſtems of the Heavens: Or the divers Manners wherein different Aſtronomers have ſuppos'd the heavenly Bodies to be rang'd, mov'd, *&c.* See SYSTEM.

The principal *Hypotheſes*, are the *Ptolomaic*, *Copernican*, and *Tychonic*. See PTOLOMAIC, COPERNICAN, TYCHONIC, *&c.*

The *Copernican* is now become ſo current, and is ſo well warranted by Obſervation; that the Retainers thereto, hold it injurious to call it an *Hypotheſis*.

HYPOTHETICAL *Propoſition*, is a Combination of two Categorical Propoſitions, the latter whereof follows from the former, which is diſtinguiſh'd by the Particle *if*. See PROPOSITION.

If he be a Man, he is an Animal: If the *Turk* ſleep, the Cock crows: If you repent, you ſhall be forgiven. See CONDITIONAL.

HYPOTRACHELION, in Medicine, is the lower Part of the Neck. See NECK.

It is thus call'd from ὑπὸ, *ſub*, under, and τράχηλος, *Collum*, Neck.

In Architecture, *Hypotrachelion* is uſed for a little Freeze in the *Tuſcan* and *Doric* Capital, between the Aſtragal and Annulets; call'd alſo *Colarin*, *Gorgerin*, &c. See COLARIN, *&c.*

It is alſo apply'd by ſome Authors in a more general Senſe, for the Neck of any Column; or that Part of the Capital

HYPOTYPOSIS, in Rhetoric, a Figure whereby a Thing is ſo livelily deſcrib'd or painted, that it does not ſeem to be read or heard, but actually ſeen, or preſented before the Eyes. See DESCRIPTION.

Such is that elegant one of *Cicero*, wherein he paints the Barbarity of *Verres*: *Ipſe Inflammatus ſcelere & furore in forum venit. Ardebant Oculi; toto ex ore crudelitas emanabat. Expectabant omnes quo tandem progreſſurus, aut quid nam acturus eſſet; cum repente Hominem corripi, atque in foro medio nudari ac deligari, & Virgas expediri jubet. Clamabat ille miſer ſe Civem eſſe Romanum*, &c.

The *Hypotypoſis* is frequently uſed by the Poets, and particularly *Virgil*, who abounds in Paintings.

The Word is *Greek*, ὑποτύπωσις, form'd of the Verb ὑποτυπόω, *per figuram demonſtro*, I ſhew, repreſent, or make any Thing be ſeen, of τύπτω, *Verbero*.

branes as ſeparate two Cavities. See MEMBRANE.

In this Senſe, the Mediaſtinum is a *Hypozoma*.

HYPSILOGLOSSUS, in Anatomy. See BASIOGLOSSUS.

HYPSILOIDES, in Anatomy. See HYOIDES.

HYPSISTARII, HYPSISTARIANS, a Sect of Hereticks in the IVth Century; thus call'd from the Profeſſion they made of worſhipping the moſt High God, in *Greek* call'd Ὑψιστος, *Hypſiſtos*.

The Doctrine of the *Hypſiſtarians*, was an Aſſemblage of Paganiſm, Judaiſm, and Chriſtianity. They ador'd the moſt High God with the Chriſtians; but they alſo rever'd Fire and Lamps with the Heathens; and obſerv'd the Sabbath, and the Diſtinction of clean and unclean Things, with the *Jews*.

The *Hypſiſtarii* bore a near Reſemblance to the *Euphemites* or *Maſſalians*. See MASSALIAN.

HYSSOP, HYSSOPUS, a medicinal Herb, of a deterging cleanſing Quality, and chiefly uſed in Diſeaſes of the Breaſt and Lungs. See DETERGENT.

It is a ſtanding Ingredient in pectoral Apozems. --- There is alſo a Syrop, and a ſimple diſtill'd Water from it, us'd in the Shops. See WATER, *&c.*

It has alſo a Faculty to comfort and ſtrengthen; and is prevalent againſt Melancholy and Phlegm. --- It is propogated only by Slips.

Its Tops and Flowers reduc'd to Powder, are by ſome reſerv'd to ſtrew upon the colder Sallad Herbs. See SALLAD.

HYSSOPIC *Art*, a Name which *Paracelſus* gave to Chymiſtry, conſider'd as that Art purifies Metals, Minerals, *&c.* In Alluſion to that Text in the Pſalms, Purge me with *Hyſſop*, and I ſhall be clean. See CHYMISTRY.

HYSTERALGY, in Medicine, a Pain in the Matrix or Womb, occaſion'd by an Inflammation, or other Diſorder therein.

The Word is compounded of the *Greek*, ὑστέρα, *Matrix*, Womb; and ἄλγος, *dolor*, Pain.

HYSTERIC *Affection* or *Paſſion*, a Diſeaſe in Women, call'd alſo *Suffocation of the Womb*, and *Fits of the Mother*.

Hyſteric Affection is generally uſed by Authors promiſcuouſly with *Hypocondriac Affection*; the two Diſeaſes being ſuppos'd to be, in reality, the ſame. --- They only differ in Point of Relations and Circumſtance.

The *Hyſteric* is properly a Species or Branch of the Hypocondriac, peculiar to Women, and ſuppos'd to ariſe from ſome Diſorder of the Womb. See HYPOCONDRIAC *Affection*.

One of the Symptoms or Effects of Hypocondriac Diſeaſes is Convulſions, and Fits not unlike thoſe of the Epilepſy; theſe we call *Hyſteric* Fits; and the Diſeaſe that produces them, the *Hyſteric Affection*. *Sydenham*.

The Name *Hyſteric* is form'd of the *Greek*, ὑστέρα, *Uterus*, Womb; the Patient frequently fancying a Ball rolling in the Abdomen, and ſometimes riſing to the Throat, which ſome weakly enough have attributed to an Elevation of the Womb.

It is particularly denominated *Hyſteric Suffocation*, from one of its principal Symptoms, which is a Contraction of the Breaſt, and a Difficulty of Breathing.

HYPOTYPOSIS

ASSAULT, in the Art of War, an Attack made upon a Camp, Fortreſs, or Poſt, in order to become Maſter thereof. See ATTACK, FORTRESS, &c.

An *Aſſault* is properly a general Attack, wherein the Aſſailants do not ſcreen themſelves by any Works.—

The Words are, to give an *Aſſault* to ſuch a Place, to be commanded to the *Aſſault*, to ſtand an *Aſſault*, to repulſe an *Aſſault*, to carry by *Aſſault*, &c.

While an *Aſſault* laſts, and both Parties are mix'd; there is no uſe of Cannon on either Side; for they are afraid of deſtroying their own Men thereby.

A Governour is obliged to ſuſtain three *Aſſaults* ere he give up the Place—'Tis very difficult ſaving a Town from Pillage that is carried by *Aſſault*. See PILLAGE, &c.

The *Enfans perdus* march firſt to the *Aſſault*. See ENFANS *Perdus*.

ASSAULT, in Law, is a violent Injury offered to a Man's Perſon, of a larger Extent than Battery, for that it may be committed by only offering to give a Blow, or by a threatning Speech, &c. See BATTERY.

To rebuke a Collector with foul Words, ſo that he departed for Fear, without doing his Office, was adjudg'd an *Aſſault*; and to ſtrike a Man, tho' he be not hurt with the Blow, is reputed the ſame. In Treſpaſs for *Aſſault* and Battery, a Man may be found guilty of the *Aſſault*, and excuſed of the Battery, 25 *Edw.* 3.

BASTARD, a natural Child, or one born out of lawful Wedlock: differing from one born in Adultery, or Inceſt, in that the Perſons concern'd are free, or allow'd to marry. See *Marriage*, *Adultery*, *Concubines*, &c.

The *Baſtards*, or natural Sons of a King in *France*, are Princes when own'd; thoſe of a Prince, or Nobleman, are Gentlemen; but thoſe of a Gentleman are only Plebeians, and pay Taxes.

PLEBEIAN, PLEBEIUS, a Perſon of the Rank of the Populace, or Common People. See POPULACE, and COMMON.

The Term is chiefly uſed in ſpeaking of the ancient *Romans*, who were divided into *Senators*, *Knights*, and *Plebeians*. See SENATOR, KNIGHT, *&c.*

PLEBANUS, was anciently the Title of a Rural Dean. See RURAL *Dean*.

The Denomination aroſe hence, that theſe Deaneries were then affixed to the *Plebania*, or chief Mother-Church within ſuch a Diſtrict, which at firſt was uſually ten Pariſhes.

The Term ſeems alſo to have been uſed for a Pariſh-Prieſt, of ſuch a large Mother-Church, as was exempt from the Juriſdiction of the Ordinary, ſo that he had the Authority of a Rural Dean committed to him by the Archbiſhop, to whom the Church was immediately ſubject.

PLEBISCITUM, among the *Romans*, a Law enacted by the Common People, at the Requeſt of the Tribune, or ſome other Plebeian Magiſtrate. See LAW.

The Word *Plebiſcitum* is particularly applied to the Law which the People made, when upon a Miſunderſtanding with the Senate, they retired to the *Aventine* Mount. See CIVIL *Law*.

HYPOTYPOSIS

REGISTER, Registrum, a publick Book, ſerving to enter and record Memoirs, Acts, and Minutes, to be had recourſe to, occaſionally, for the juſtifying of Matters of Fact, &c. See Record.

Menage derives the Word, by Corruption, from *Regeſtum*, a Book containing Extracts of ſeveral Books, &c. collected together: *Dicitur regiſtrum quaſi iterum geſtum.*—Others derive it from the old *French*, *giſter*, to lie down in a Bed, &c.

The Law of *Scotland* is render'd very eaſy and regular, by means of the great Number of publick *Regiſters*, for the recording of the Conveyances of Lands, &c. of private Perſons.—Of theſe there are two Kinds: The one *General*, fix'd at *Edinburgh*, under the Direction of the *Lord Regiſter*, who before the Union was the fifth Officer of State, and beſides the Regiſtry, was Clerk of the Parliament, Treaſury, Exchequer, and Seſſion.

The other is particularly kept in the ſeveral Shires, Stewarties, and Regalities.—The Clerks hereof are obliged to tranſmit the *Regiſters* of their reſpective Courts, to the general *Regiſter*; and the Notaries their Protocols: And here they are ſo diſpoſed, that on demand the Lieges can have a view of any Writs which the Law requires to be *regiſter'd*, or which Parties for their Security have thought fit to record.

The *Regiſters* were firſt ſet on Foot by Act of Parliament under King *James* VI. to the unſpeakable Advantage of the Subject.

No Man can have a right to any Eſtate, but it muſt be *regiſtred* within forty Days of his becoming ſeiz'd of it, otherwiſe 'tis null: By this means all ſecret Conveyances are cut off.

Register is alſo uſed for the Clerk or Keeper of a *Regiſter*, or *Regiſtry*. See Clerk.

Of theſe we have ſeveral, denominated from the *Regiſters* they keep—as *Regiſter of the High Court of Delegates*; *Regiſter of the Arches Court of Canterbury*; *Regiſter of the Court of Admiralty*; *Regiſter of the Prerogative Court*; *Regiſter of the Garter*, who is always Dean of *Windſor*. See Delegate, Arches, Admiralty, Prerogative, Garter, &c.

Register *of a Pariſh-Church*, is a Book wherein the yearly Baptiſms, Marriages, and Burials of each Pariſh, are orderly *regiſtered*. See Parish, &c.

This Practice was laudably inſtituted by that great, but unfortunate Perſon, *Thomas Cromwell*, Earl of *Eſſex*, Anno 1538. while he was Vicar-General to King *Henry* VIII. See Bill *of Mortality*.

Register is alſo the Title of a Book, containing the Forms of moſt of the Writs uſed in Common Law; call'd the *Regiſter of Writs*. See Writ.

This *Regiſter*, *Coke* on *Littleton* obſerves, is one of the moſt antient Books of the Common Law.

Register-*Ships*, or *Ships of* Register, in Commerce, are Veſſels to which the King of *Spain*, or the Council of the *Indies*, grant Permiſſions to go and traffick in the Parts of the *Spaniſh Weſt-Indies*. See Commerce.

They are thus called becauſe the Ships are to be *regiſtered* before they ſet ſail from *Cadix*, which is the Place where they uſually load for *Buenos Ayres*.

Theſe Veſſels, by the Tenor of the Permit, are not to exceed three hundred Tuns: But there is that good underſtanding between the Merchants and the Council of the *Indies*, that Ships of five or ſix hundred Tun frequently paſs un-noted.

The Permiſſions coſt thirty thouſand Pieces of Eight, each: But were they to coſt an hundred thouſand the Merchants would be Gainers, and the King of *Spain* a Loſer.—For though the Quantity and Quality of the Merchandices on-board, be always expreſs'd; yet, by Force of Preſents, the Officers here and in the *Indies*, allow them to load and unload vaſtly more than the Permiſſion expreſſes.—Veſſels whoſe Certificate only mentions twelve thouſand Skins, and an hundred thouſand Pieces of Eight, have been known to have on-board above four Millions in Gold and Silver; twenty ſix thouſand Skins, &c. So that the King of *Spain*'s Fifth, and his other Dues, were almoſt nothing to what they ſhould be.

Add to this, that in the Years 1702, 1703, &c. theſe *Regiſter* Veſſels, countenancing and backing each other, ſold their Commodities for above three hundred *per Cent.* Profit.—A Hat was ſold for 18 Pieces of Eight; an Ell of ordinary Cloth for 12 Pieces of Eight, &c.

Among the *Regiſter* Veſſels may be reckoned a Ship of five hundred Tuns, which the King of *Spain* allows the *Engliſh South-Sea Company* to ſend each Year to the Fairs held at *Porto Bello*, *Carthagena*, &c. See Company.

Register, among Letter-Founders, is one of the inner Parts of the Mould wherein the Printing-Types are caſt. See Letter.

Its uſe is to direct the joining them juſtly together again, after opening them to take out the new-caſt Letter. See *Letter*-Foundery.

Registers, in Chymiſtry, are Holes, or Chinks, with Stopples to them, contrived in the Sides of Furnaces, to regulate the Fire, *i. e.* to make the Heat immediately more intenſe, or remiſs, by opening them to let in the Air, or keeping them cloſe, to exclude it. See Furnace, Fire, Heat, Degree, &c.

Registring, in Printing, the diſpoſing of the Preſs ſo as that the Lines and Pages printed on one Side of the Sheet, meet exactly againſt thoſe on the other; which is done by means of two Points in the greater or outward Tympan. See Printing.

Registry, comprehends the Office, Books, and Rolls wherein the Proceedings of Chancery, or any ſpiritual Court, are *regiſter'd* or recorded. See Register, Record, Roll, &c.

Regius-*Profeſſors*.—King *Henry* VIII. founded five Lectures in each of our Univerſities; *viz.* of Divinity, Hebrew, Greek, Law, and Phyſick; the Readers of which Lectures are in the Univerſity Statutes, called *Regii Profeſſores*. See Professor.

Regius *Morbus*. See Jaundice.

Reglet, or Riglet, in Architecture, a little flat narrow Moulding, uſed chiefly in Compartiments, and Pannels, to ſeparate the Parts or Members from one another, and to form Knots, Frets, and other Ornaments. See Moulding, Fret, &c.

The *Riglet*, according to *Daviler*, differs from the Fillet and Liſtel, in that it projects equally, like a Ruler. See Fillet and List.

The Word is a diminutive of the *French*, *Regle*, Rule.

Reglets, or Riglets, in Printing, are thin Rulers, or ſlips of Wood of different Dimenſions, placed in the Chaſe, between the Pages, and at the extremes thereof, to keep them aſunder, and hold them tight. See Printing.

The *Reglets* make the chief Part of what they call the *Furniture of the Chaſe*. See Chase.

They are particularly denominated from the Place they are in, in reſpect of the Pages, *Head-Sticks*, *Foot-Sticks*, *Gutter-Sticks*, &c.

The Term is alſo uſed abroad for a Ruler of Metal, $\frac{1}{4}$ of an Inch long, but which may be lengthened out by joining ſeveral together; uſed to ſeparate the Columns, in Books that have ſeveral in the ſame Page; as alſo for Lines to Place the Notes on in Printing of Muſick.

Laſtly, *Reglet*, is alſo a little thin ſlip of Wood uſed by ſome Compoſitors to take off the Lines from the Compoſing-ſtick, and Place them on the Gally, as faſt as compoſed. See Compositor, Galley, &c.

Regrator, a Law Word, formerly uſed for one that bought Wholeſale, or by the Great, and ſold again by Retail.

The Term is now chiefly uſed to denote one that Buys and Sells again any Wares, or Victuals in the ſame Market or Fair, or within five Miles of it.

Regrator is alſo uſed for a Perſon who furbiſhes up old Moveables, to make them paſs for new. See Furbisher.

Among Maſons, &c. to *regrate a Stone*, is to take off the outer Surface of an old Hewn Stone, with the Hammer and Ripe, in order to whiten and make it look freſh again. See Stone and Masonry.

Regression, or *Retrogradation* of Curves, &c. See Retrogradation, &c.

Regula. See Rule.

Regula, in Architecture. See Orlo.

Regular denotes the Relation of any thing that is agreeable or conformable to the Rules of Art. See Rule.

Thus we ſay, a *Regular* Proceeding.—A *Regular* Building.—A *Regular* Poem, &c. *Regular* Verb, &c. See Verb, Poem, &c.

In this Senſe the Word ſtands oppoſed to Irregular, or Anomalous. See Anomalous, &c.

Regular *Figure*, in Geometry, is a Figure which is both equilateral, and equiangular; *i. e.* whoſe Sides, and conſequently, Angles, are all equal. See Figure.

The Equilateral Triangle and Square are *regular Figures*. See Square and Triangle.

All other *regular* Figures conſiſting of more than four Sides, are called *Regular Polygons*. See Polygon.

Every *regular* Figure may be inſcribed in a Circle. See Circle.

For the Dimenſions, Properties, &c. *of Regular Figures*, ſee Polygon.

Regular *Body*, call'd alſo *Platonic Body*, is a Solid terminated on all Sides by *regular* and equal Planes, and whoſe ſolid Angles are all equal. See Body and Plane.

The *Regular* Bodies are five in Number; *viz.*—The *Cube*, which conſiſts of ſix equal Squares; the *Pyramid* or *Tetrahedron* of four equal Triangles; the *Octahedron* of Eight; the *Dodecahedron* of 12; and the *Icoſihedron* of twenty; ſee each under its proper Article, Cube, Tetrahedron, Ochahedron, &c.

Beſide theſe five there can be no other *Regular* Bodies in Nature.

To meaſure the Surface and Solidity of the five regular Bodies.

The Solidity, &c. of the Cube is ſhewn under the Article Cube.

The *Tetrahedron* being a Pyramid, and the *Octahedron* a double Pyramid; and the *Icoſihedron* conſiſting of twenty triangular Pyramids; and the *Dodecaedron* of twelve Quinquangular ones, whoſe Baſes are in the Surface of the *Icoſihedron* and *Dodecahedron*, and their Vertices meeting in a Centre: The Solidities of theſe Bodies are all found from what we have ſhewn under the Article Pyramid.

Their Surface is had by finding the Area of one of the Planes, from the Lines that bounds it; (ſee Triangle); and multiplying the Area thus found by the Number from which the Body is denominated; *e. gr.* for the *Tetraedron* by 4; for the *Hexahedron* or Cube, by ſix; for the *Octahedron* by 8; for the *Dodecahedron* by

12;

HYPOTYPOSIS

The Word is compounded of the *Latin* Prepoſition *trans*, beyond, further, and *fundo*, I pour.

In the Preparations of Chymiſtry and Pharmacy, there are frequent *Tranſfuſions* of Liquors, Syrup, &c.

TRANSFUSION *of the Blood*, is particularly us'd for the letting out the Blood of one Animal, ſo as to be immediately receiv'd into the Body of another. See BLOOD.

Dr. *Lower* is uſually accounted the Inventor of this *Tranſfuſion*, and the Experiment ſaid to have been firſt publickly

other Dogs: His Stomach grew ſtrong, and he recover'd his Hearing.

TRANSGRESSION, *Tranſgreſſio*, an Offence againſt ſome Law, or a Breach or Violation thereof. See LAW.

The Term is chiefly us'd in reſpect of the Laws of God. In the Doctrine of Original Sin, all Mankind are ſuppos'd to ſhare with *Adam* in the Guilt of his firſt *Tranſgreſſion*. See ORIGINAL *Sin*.

Moſes threatens the *Tranſgreſſors* of his Law with abundance of Temporal Puniſhments. See PUNISHMENT.

See LOCAL.

TRANSLATION, the Act of transferring or removing a Thing from one Place to another. See PLACE.

As the *Tranſlation* of a Biſhop, a Council, a Seat of Juſtice, a Parliament; the *Tranſlation* of the Relicks of a Saint; the *Tranſlation* of the Empire, &c.

The Word is form'd of *trans*, beyond, and *latio*, of *ferre*, to carry.

The *Tranſlations* of Biſhops from one See to another, are prohibited by the Council of *Nice*, which renders them null, and appoints the *tranſlated* Biſhop to return to his former Church. --- The Council of *Sardica* excludes *tranſlated* Biſhops from Communion. It had been obſerv'd, that no Biſhop was ever remov'd from a greater Church to a leſſer; and that thoſe who thus quitted their Churches, only did it out of Ambition or Avarice.

This Diſcipline was obſerv'd for 900 Years; and the firſt Inſtance of any *Tranſlation* of Note, was that of Pope *Formoſa*, who was Biſhop of *Porto*. One of his Succeſſors took hold of this Pretence to have him taken out of his

 Grave;

Then ſlip the running Knots, and immediately the Blood runs through the Quills as through an Artery, very impetuouſly.

As the Blood runs into the Dog, unſtop the Quill in the upper Part of his Jugular, for his own Blood to run out at, tho' not conſtantly, but as you perceive him able to bear it, till the other Dog begin to cry, and faint, and at laſt die.

Laſtly, Take out both Quills out of the Jugular, tye the running Knot faſt, and cut the Vein aſunder, and ſew up the Skin: The Dog thus diſmiſs'd, will run away as if nothing ail'd him.

In the *Philoſophical Tranſactions*, we have Accounts of the Succeſs of various *Tranſfuſions* practis'd at *London*, *Paris*, in *Italy*, &c. Sir *Edmund King tranſfus'd* 49 Ounces of Blood out of a Calf into a Sheep; the Sheep after the Operation appearing as well and as ſtrong as before.

Mr. *Coxe tranſfus'd* 14 or 16 Ounces out of a mangy into a ſound Dog: The Effect was, that no Alteration was obſerv'd in the ſound Dog, but the mangy one was cur'd.

M. *Gayant tranſfus'd* the Blood of a young Dog into the Veins of an old one almoſt blind with Age, and ſcarce able to ſtir; which yet, two Hours afterwards, leap'd and friſk'd about.

M. *Denis tranſfus'd* the Blood of three Calves into three Dogs, which all continu'd briſk, and eat well as before. --- The ſame Perſon *tranſfus'd* the Blood of four Weathers into a Horſe 26 Years old, which thence receiv'd much Strength, and a more than ordinary Appetite.

At St. *Griffoni*'s at *Udine*, the Blood of a Lamb was *tranſfus'd* into the Veins of a Spaniel 13 Years old, which had been quite deaf for three Years, and ſo feeble as ſcarce to be able to walk at all. --- After the Operation he leap'd from the Table, and went about the Houſe to ſeek his Maſters. --- Two Days afterwards he ran up and down the Streets with

verbs, as ſignify the Action of the Subject that does it, to, or upon another Subject which receives it. See VERB.

Under the Head of *Verbs Tranſitive*, come what we uſually call Verbs Active and Paſſive: Other Verbs, whoſe Action does not paſs out of themſelves, are call'd Neuters, and by ſome Grammarians *Intranſitives*. See NEUTER.

In the *Hebrew*, the Verb נתן, *hajah*, in the *Greek*, εἰμὶ, and in the *Latin*, *ſum*, are Verbs purely *Neuter* or *Intranſitive*; or, as the *Latin* and *Greek* Grammarians more uſually expreſs it, Verbs ſubſtantive, ſignifying the mere Exiſtence of the Thing, without the active or *tranſitive* Conjugations.

TRANSITORY, in Law, &c. a Term oppoſite to Local. See LOCAL.

TRANSLATION, the Act of transferring or removing a Thing from one Place to another. See PLACE.

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 Grave;

HYPOTYPOSIS

Grave; and a Council held ſoon after, forbad this *Tranſlation* to be made a Precedent.

However, the ſame Church allow'd of ſome legitimate Cauſes of *Tranſlations*; as, the apparent Advantage of the Church: Under which Pretence, *Tranſlations* ſoon became ſo frequent, that for 500 or 600 Years laſt paſt, they have been eſteem'd a Kind of Common Law. See BISHOP.

The *Tranſlation* of a Religious from one Order to another, cannot be effected without the Conſent of the Pope: 'Tis added, that it is not allow'd to *tranſlate* from a ſeverer Rule to a laxer one.

TRANSLATION is alſo us'd for the Verſion of a Book, or Writing out of one Language into another. See VERSION.

Tranſlators frequently endeavour to excuſe themſelves at the Expence of their Language; and ask Pardon for it, as if it were not rich and copious enough to expreſs all the Force and Beauties of the Original.

Thus is the *Engliſh* Tongue accus'd of the Poverty and Dryneſs which is in the *Tranſlator*'s own Genius; and the Faults charg'd on that, which ſhould only lie at their own Doors.

The *Italians* have a Proverb, *Traduttore, Traditore*: A *Tranſlator*, a Traytor.

The Rays of Light, Sir *Iſaac Newton* obſerves, are ſubject to Fits of eaſy *Tranſmiſſion* and each Reflection. See RAY and LIGHT.

TRANSMUTATION, the Act of transforming, converting or changing one Nature into another. See CONVERSION and TRANSFORMATION.

The Term is chiefly us'd in Chymiſtry and Medicine: 'Tis greatly queſtion'd, whether the *Tranſmutation* of Silver into Gold, and of Tin into Silver, ſo much ſought by the Chymiſts, be poſſible or not. See GOLD, *&c.*

The pureſt and ſubtileſt Parts of the Food are *tranſmuted* or aſſimulated into the proper Subſtance of the Body. For the Manner how, ſee NUTRITION.

Nature, Sir *Iſaac Newton* obſerves, ſeems delighted with *Tranſmutations*: He goes on to enumerate ſeveral Kinds of *Natural Tranſmutations*; groſs Bodies and light, he ſuſpects, may be mutually *tranſmuted* into each other; and adds, That all Bodies receive their active Force from the Particles of Light which enter their Compoſition. See LIGHT and FIRE.

For all fix'd Bodies, when well heated, emit Light as long as they continue ſo; and again, Light intermingles itſelf and inheres in Bodies as often as its Rays fall on the ſolid Particles of thoſe Bodies. See OPACITY.

Again, Water, which is a fluid, volatile, taſtleſs Salt, is by Heat *tranſmuted* into Vapour; which is a kind of Air; and by Cold, into Ice, which is a cold, tranſparent brittle Stone, eaſily diſſolvable; and this Stone convertible again into Water by Heat, as Vapour is by Cold. See WATER, VAPOUR, ICE, *&c.*

Earth, by Heat, becomes Fire; and by Cold, is turned into Earth again: Denſe Bodies, by Fermentation, are rarified into various kinds of Air; and that Air by Fermentation alſo, and ſometimes without, reverts into groſs Bodies. See AIR, *&c.*

Quickſilver ſometimes puts on the Form of a fluid Metal; ſometimes it appears in Shape of a pellucid, fragile Salt, called *Sublimate*; ſometimes of a pellucid volatile, white, taſtleſs Earth, called *Mercurius Dulcis*; by Diſtillation it becomes Vapour, and by Agitation in vacuo, ſhines like Fire, *&c.* See MERCURY and PHOSPHORUS.

All Bodies, Beaſts, Fiſhes, Inſects, Plants, *&c.* with all their various Parts, grow and increaſe out of Water, and aqueous and ſaline Tinctures; and by Putrefaction, all of them revert into Water or an aqueous Liquor again. See WATER.

Further, Water expos'd a while to the open Air, puts on a Tincture, which in Proceſs of Time [illegible] liment and a nent both for GETATION. of changing r. See ME-

to be effect- HERS *Stone*. *tion* ſhould als; as hold- ually at this ſame Mat- atrices, that ure, that has

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ne Ductiater as 18

and half to 1. See WEIGHT.

The Trick of *tranſmuting* Cinnabar into Silver is thus: The Cinnabar being bruis'd groſsly, is ſtratify'd in a Crucible with granulated Silver, and the Crucible plac'd in a great Fire; and after due Time for Calcination, taken off: then the Matter being pour'd out, is found to be Cinnabar turn'd into real Silver, tho' the Silver Grains appear in the Number and Form they were put into the Crucible; but the Miſchief is, coming to handle the Grains of Silver, you find them nothing but light friable Bladders, which will crumble to Pieces between the Fingers.

Mr. *Boyle* in his Scept. Chymiſt. tells us, that two Friends of his did, by urging Mercury in a ſkilfully manag'd Fire, turn it almoſt Weight for Weight into Water; but does not ſay what was the ſpecific Gravity of the produc'd Water, nor of the remaining *untranſmuted* Maſs of Mercury. --- He likewiſe aſſures us, that Rain Water being diſtill'd and re-diſtill'd by a Friend of his, near 200 times, did, after each Diſtillation, leave, at the Bottom of the Glaſs Body, a conſiderable Quantity of a white Earth; and that more plentifully in the latter Diſtillation than the former.

This he believ'd to be a certain Quantity of Water actually *tranſmuted* into Earth; adding, that it was above twice as heavy ſpecifically as common Water, and of ſo fix'd a Nature, that it lay a conſiderable Time in a red hot Crucible, without loſing any thing of its Weight, or emitting any Smoak.

TRANSMUTATION, in Geometry, the Reduction, or Change, of one Figure or Body into another of the ſame Area, or Solidity, but of a different Form; as a Triangle into a Square; a Pyramid into a Parallelopiped, *&c.* See FIGURE, *&c.*

TRANSMUTATION, in the higher Geometry, is us'd for the Converting a Figure into another of the ſame Kind and Order, whoſe reſpective Parts riſe to the ſame Dimenſions in an Equation, admit the ſame Tangents, *&c.* See TRANSFORMATION.

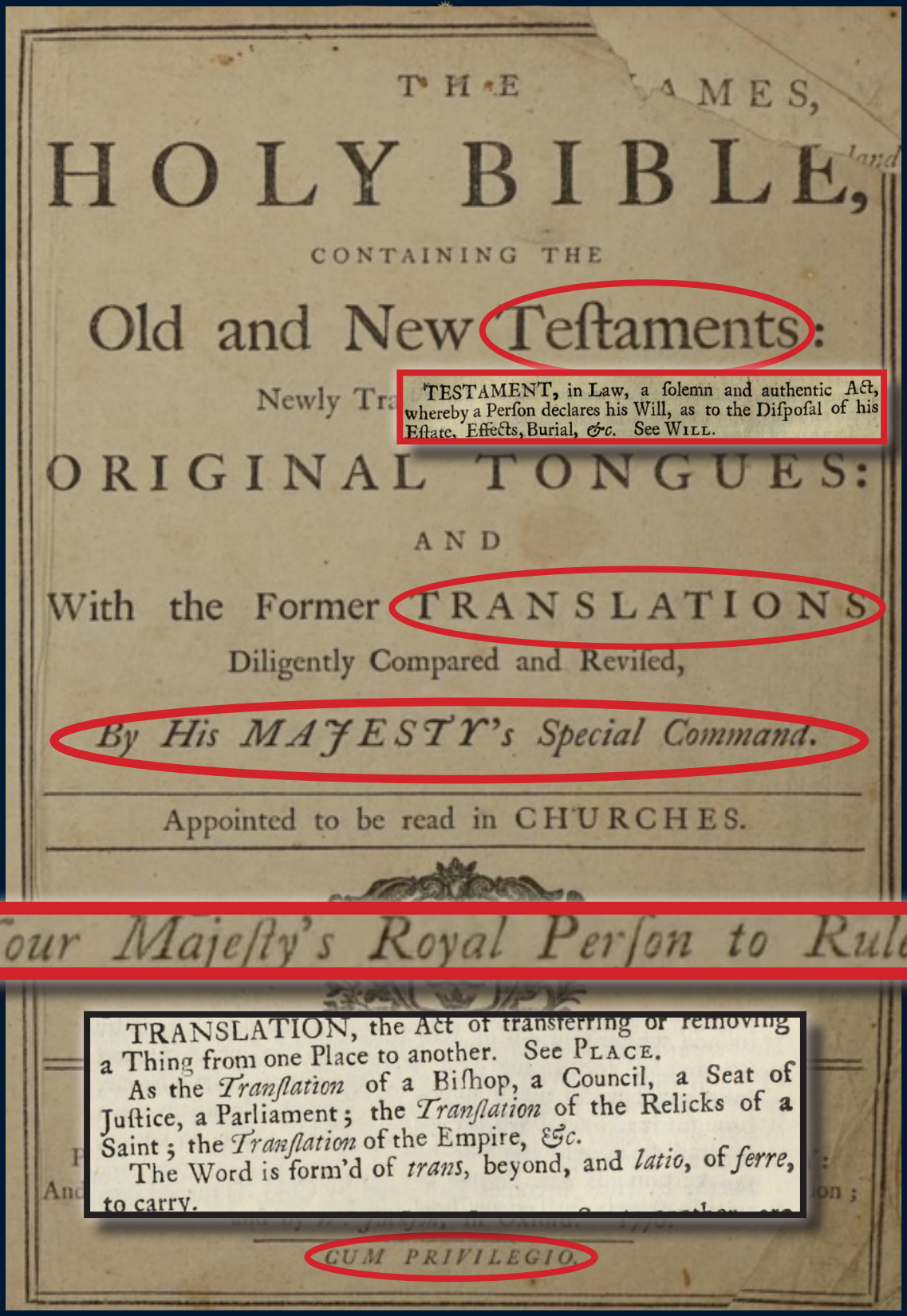
If a rectilinear Figure be to be *tranſmuted* into another, 'tis ſufficient that the Interſections of the Lines that compoſe it, be transferr'd; and Lines drawn thro' the ſame in the new Figure. See REDUCTION.

If the Figure to be *tranſmuted* be Curvilinear, the Points, Tangents, and other right Lines, by means whereof the

Curve

HYPOTYPOSIS

The Lord God:
'God created the heaven and the earth'
ARMILLARY



THE [illegible]AMES,

HOLY BIBLE,

CONTAINING THE

Old and New Teſtaments:

Newly Tra[illegible]

ORIGINAL TONGUES:

AND

With the Former TRANSLATIONS

Diligently Compared and Reviſed,

By His MAJESTY's Special Command.

Appointed to be read in CHURCHES.

Your Majeſty's Royal Perſon to Rule

TESTAMENT, in Law, a ſolemn and authentic Act, whereby a Perſon declares his Will, as to the Diſpoſal of his Eſtate, Effects, Burial, *&c.* See WILL.

TRANSLATION, the Act of transferring or removing a Thing from one Place to another. See PLACE.

As the *Tranſlation* of a Biſhop, a Council, a Seat of Juſtice, a Parliament; the *Tranſlation* of the Relicks of a Saint; the *Tranſlation* of the Empire, *&c.*

The Word is form'd of *trans*, beyond, and *latio*, of *ferre*, to carry.

CUM PRIVILEGIO.

HYPOTYPOSIS

TESTAMENT, in Law, a ſolemn and authentic Act, whereby a Perſon declares his Will, as to the Diſpoſal of his Eſtate, Effects, Burial, *&c.* See WILL.

A *Teſtament* has no Effect till after Death; and 'tis always revocable till then. As *Teſtaments* are Acts, of all others the moſt ſubject to Deceits, Surprize, *&c.* it was neceſſary to uſe all kinds of Precautions to prevent the Wills of the Deceaſed from being eluded; and the Weakneſs of dying Perſons from being abuſed.

The moſt ancient *Teſtaments* among the *Romans*, were made *viva voce*; the Teſtator declaring his Will in the Preſence of Seven Witneſſes: Theſe they call'd *Nuncupative Teſtaments*; but the Danger of truſting the Will of the Dead to the Memory of the Living, ſoon aboliſh'd them; and all *Teſtaments* were order'd to be in Writing. See NUNCUPATIVE.

The *French* Legiſlators, thought *Holographic Teſtaments*, *i. e. Teſtaments* wrote wholly with the Teſtator's Hand, an abundant Security; but the *Roman* Law, more ſevere, did not admit of *Teſtaments* without further Solemnity.

The eaſieſt and moſt favourable, is the 21ſt Law in the *Code de Teſtamentis*, which permits ſuch as are unwilling to truſt the Secret of their *Teſtaments* to others, to write it with their own Hand, and to cloſe it in the Preſence of Seven Witneſſes, declaring to them, that it is their *Teſtament*; after which it is to be Sign'd by all the Seven Witneſſes.

Otherwiſe, to make a Solemn *Teſtament*, it was required to be atteſted by Seven Witneſſes, and ſealed with their Seals.

Yet the *Military Teſtament* was not ſubject to ſo many Formalities: The Soldier was ſuppoſed too much employ'd in defending the Laws, to be ſubject to the Trouble of knowing them. His tumultuary Profeſſion excuſed him from obſerving all the Rules.

Add, that *Teſtaments*, wherein Fathers diſpoſed of their Eſtates among their Children, had particular Privileges, and were diſpens'd from moſt of the ordinary Formalities.

The Word is form'd from the *Latin*, *Teſtamentum*, which the *Latin* Lawyers derive from *Teſtatio Mentis*.

TESTATOR, or TESTATRIX, the Perſon who makes his or her Will and Teſtament. See TESTAMENT.

M. *Gillet*, ſhews, that a Perſon incapable of a Legacy, cannot demand any Sum, which the *Teſtator* in his Teſtament declares himſelf indebted to him in; in regard ſuch a Declaration of Debt is preſumed a Fraud, againſt the Intention of the Law.

HYPOTYPOSIS

Encyclopædia Britannica;

OR, A James Fullerton's

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AND

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IN THREE VOLUMES.

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M.DCC.LXXI.

HYPOTYPOSIS

Clan Fullerton

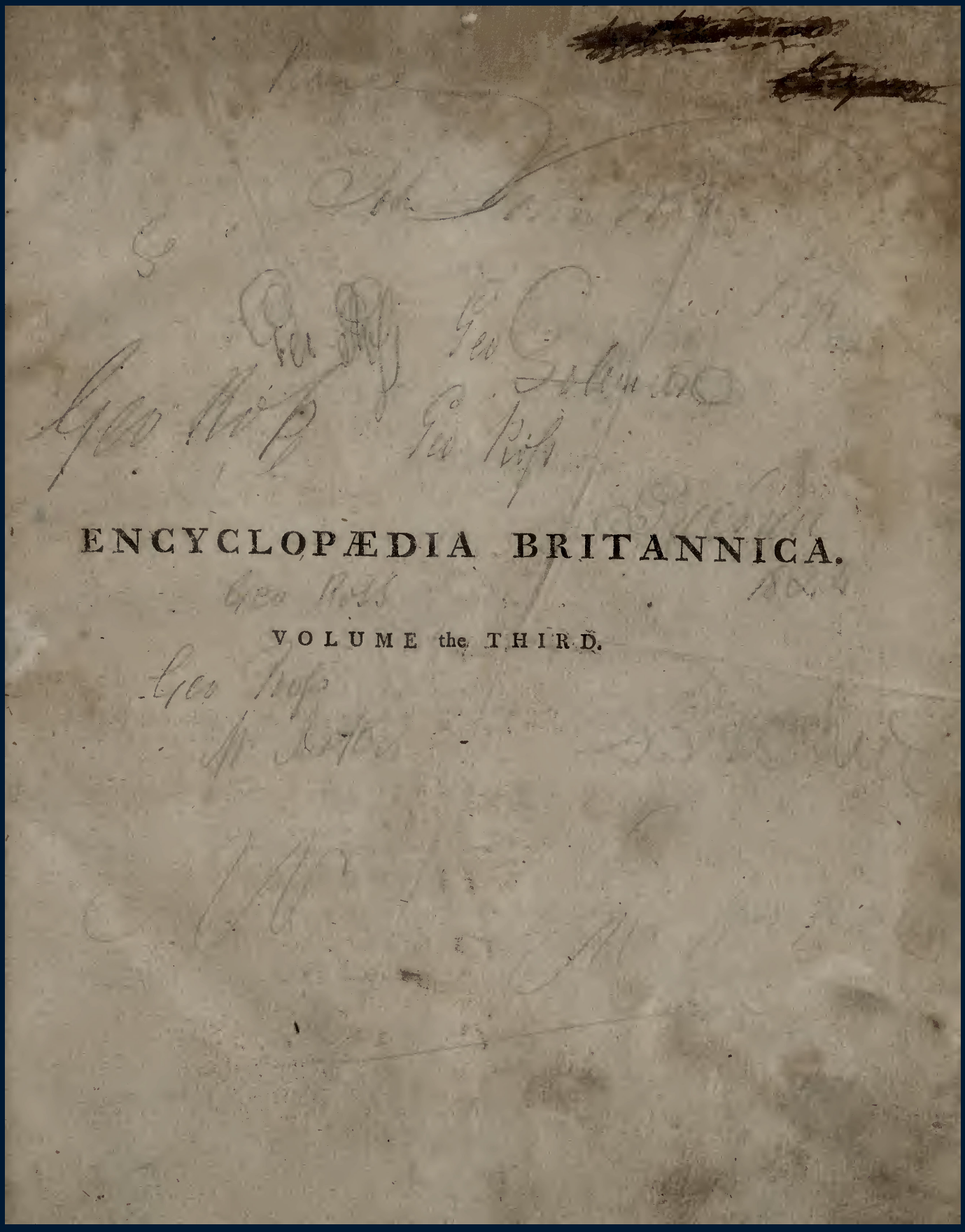
The Scottish Clan Fullerton is a fascinating and illustrious family that has a rich and storied history. With a name that is often spelled "Fullerton," the principal family of this name is held in the barony of Fullarton in Ayrshire. The family is said to be of Anglo-Saxon or Norman origin, and the first recorded instance of the name occurs towards the end of the thirteenth century.

The Fullerton family has a long and proud history of service to their country. Adam de Fowlerton received a charter to the lands of Fowlerton from James, High Steward of Scotland, between 1283 and 1309. Fergus de Foulertoun received the estate of Kilmichael on Arran, confirmed by a royal charter of Robert III on November 26, 1391. Reginald de Fowlertoun of that Ilk was taken prisoner at the Battle of Durham in 1346 and remained a prisoner of the English king for many years.

The Fullerton family remained in royal favor and extended their land holdings considerably over the next century. In the seventeenth century, James Fullerton of Fullarton married the daughter of a kinsman, Fullerton of Dreghorn, and the principal family thereafter was styled "of Fullarton and Dreghorn." The family followed a fairly martial career thereafter, with John Fullarton rising to the rank of colonel in the army of Louis XIII of France. Throughout their history, the Fullerton family has been known for their valor and strength, as well as their unwavering loyalty to their country. They have been involved in some of Scotland's most important battles, and their contributions to the military have been significant.

James OR, A Fullerton

HYPOTYPOSIS



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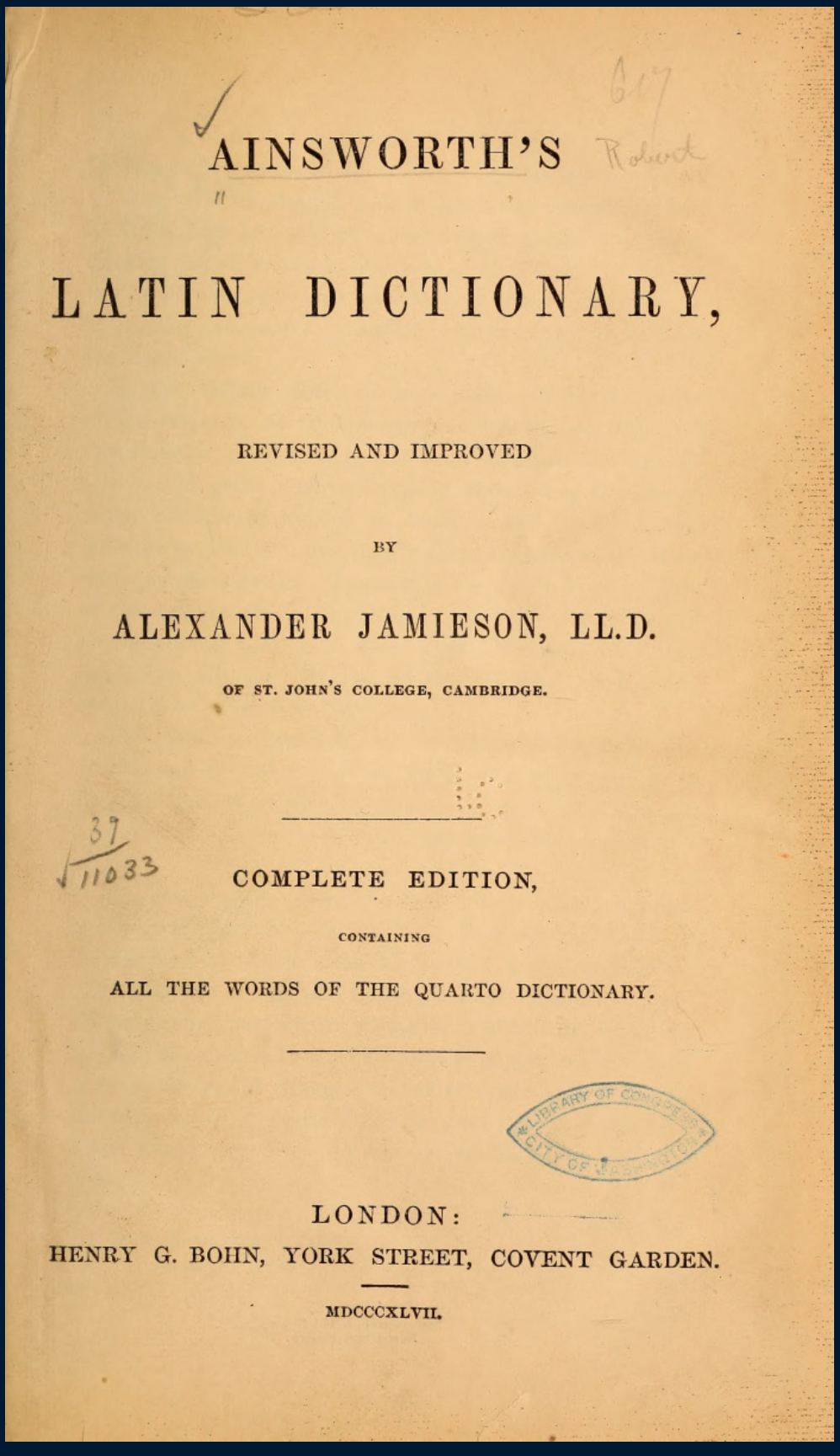
VOLUME the THIRD.

HYPOTYPOSIS



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MDCCCXLVII.

HYPOTYPOSIS

the Monks; and were particularly offended, that in Synods and Councils there was no Diſtinction between 'em. On this Occaſion, Pope *Clement* IV. order'd, that the *Abbots* ſhould only wear their Mitres embroider'd with Gold, and leave Jewels to the Biſhops. See MITRE.

Crozier'd ABBOTS, are thoſe who bear the *Crozier*, or Paſtoral Staff. See CROZIER.

There are ſome *Crozier'd* and not *Mitred*; as the *Abbot* of the *Benedictine* Abbey at *Bourges*: and others, both the one and the other.

Among the *Greeks*, ſome even took the Quality of *Oecumenical Abbots*, or *Univerſal Abbots*, in Imitation of the Patriarch of *Conſtantinople*. See OECUMENICAL.

Nor have the *Latins* been much behind 'em in that reſpect: The *Abbot* of *Cluny*, in a Council held at *Rome*, aſſum'd the Title of *Abbas Abbatum*, *Abbot of Abbots*; and Pope *Calixtus*, gave the ſame *Abbot* the Title of *Cardinal Abbot*. See CLUNY.

To ſay nothing of other *Cardinal Abbots*, thus denominated from their being the principal *Abbots* of Monaſteries, which came to be ſeparated.

Abbots, again, are now chiefly diſtinguiſh'd into *Regular*, and *Commendatory*.

ABBOTS *Regular*, are real Monks, or Religious, who have taken the Vows, and wear the Habit of the Order. See REGULAR, RELIGIOUS, VOW, &c.

Such are all *Abbots* preſum'd to be; it being expreſly provided by the Canons, that none but a Monk have the Command over Monks.

ABBOTS *in Commendam*, are Seculars; tho they have undergone the Tonſure, and are oblig'd by their Bulls to take Orders when they come of Age. See SECULAR, TONSURE, &c.

Tho the Term *Commendam* inſinuates, that they have only the Adminiſtration of their Abbies for a Time; yet do they hold, and reap the Fruits of 'em for ever; as well as the *Regular Abbots*.

Their Bulls give 'em a full Power *tam in Spiritualibus, quam in Temporalibus*. And yet, 'tis true, that the *Commendatory Abbots* do not perform any Spiritual Offices; nor have they any Spiritual Juriſdiction over their Monks. So that the Phraſe *in Spiritualibus*, is rather ſomething of the *Roman* Stile, than a Reality.

Some of their beſt Canoniſts rank the *Commendam* in the Number of Benefices, *inter titulos Beneficiorum*. 'Tis no more than a Canonical Title, or Proviſion to enjoy the Fruits of a Benefice: But as ſuch Proviſions are contrary to the antient Canons, none but the Pope, by diſpenſing with the old Law, can grant 'em. See COMMENDAM, BENEFICE, &c.

Our own Hiſtory ſpeaks very little of theſe *Commendatory Abbots*; and 'tis probable the Practice never prevail'd much among us. Hence, many of our Writers have been led into the Miſtake, of ſuppoſing that all *Abbots* are Monks. Of this we have a remarkable Inſtance, at which many of our Countrymen have ſtumbled, in that Diſpute about the Inventor of the Lines for transforming of Geometrical Figures, call'd by the *French* the *Robervallian Lines*. Dr. *Gregory*, in the *Philoſophical Tranſactions*, *Anno* 1694. rallies the *Abbot Galloys*, who held the Abbey of S. *Martin de Cores*, *in Commendam*, with being a Monk: 'The good Father, ſays 'he, imagines we are return'd into that fabulous Age where- 'in a Monk might be allow'd to ſay what he pleas'd.' Which Paſſage the *Abbot* takes hold of, and returns the Raillery, with Intereſt, on the Doctor, in the *Memoirs de l'Academ. Anno* 1703.

The Ceremony whereby *Abbots* are created, is properly call'd *Benediction*; or ſometimes, tho abuſively, *Conſecration*. See BENEDICTION, and CONSECRATION.

It antiently conſiſted in cloathing him with the Habit call'd *Cuculla*, Cowl; putting the Paſtoral Staff in his Hand, and the Shoes call'd *Pedales*, or *Pedules*, on his Feet. Theſe Particularities we learn from the *Ordo Romanus* of *Theodore* Archbiſhop of *Canterbury*.

The Title *Abbot* has alſo been given to certain Biſhops, by reaſon their Sees had originally been Abbeys; and that they were even elected by the Monks: Such are thoſe of *Catanea* and *Montreal*, in *Sicily*. See BISHOP.

The ſame Appellation is extended to the Superiors or Generals of ſome Congregations of Regular Canons; as that of S. *Genevieve* at *Paris*. See CANON, GENEVIEVE, &c.

ABBOT is alſo a Title bore by ſeveral Magiſtrates, and other Lay-Perſons. Among the *Genoeſe*, one of their principal Magiſtrates was call'd the *Abbot of the People*.

In *France*, particularly about the Time of *Charlemaign*, there were ſeveral Lords and Courtiers, who having the Inſpection of certain Abbeys committed to them, were ſtyl'd *Abbates Comites*, or Abbey-Counts. See ABBEY, COUNT, &c.

ABBREVIATURE, or ABBREVIATION, a Contraction of a Word, or Paſſage; made by dropping ſome of the Letters, and ſubſtituting certain Marks, or Characters in their Place. See SYMBOL.

Lawyers, Phyſicians, &c. uſe abundance of *Abbreviatures*; partly for the ſake of Expedition, and partly for that of Myſtery. A *Liſt of the principal Abbreviatures in the ſeveral Arts and Faculties, ſee under the Article* CHARACTER.

Of all People, the Rabbins are the greateſt Dealers in this way; their Writings are unintelligible, without an Explication of the *Hebrew Abbreviatures*. The *Jewiſh* Authors and Copiſts don't content themſelves to *abbreviate* Words, like the *Greeks* and *Latins*, by retrenching ſome of the Letters, or Syllables thereof; but they frequently take away all but the initial Letter. Thus, ר ſtands for *Rabbi*, and א ſtands for אל, ארזכי or אמר according to the Place it is found in.

But what is more, they frequently take the initial Letters of ſeveral ſucceeding Words, join 'em together, and adding Vowels to 'em, make a barbarous ſort of Word, repreſentative of all the Words thus abridg'd. Thus, *Rabbi Schelemoh Jarrhi*, in the Jargon of the *Hebrew Abbreviature*, is call'd *Raſi*; and *Rabbi Moſes ben Maiemon*, *Rambam*. And thus again, מבוא is put for מתן בסתר יכפה אף *Donum in abdito evertit Iram*.

Mercerus, *David de Pomis*, *Schindler*, *Buxtorf*, &c. have given Explications of this ſort of Ciphers. The moſt copious Collection of *Roman Abbreviations*, is that of *Sertorius Urſatus*, at the End of the *Marmora Arundelia*; *Sertorii Urſati Equitis de Notis Romanorum Commentarius*.

The Word is deriv'd from the Latin *brevis*, of the *Greek* βραχὺς, *Short*.

ABBREVOIR, or ABREVOIR, in Maſonry, the Joint, or Juncture of two Stones; or the Interſtice, or Space left between 'em to be fill'd up with Mortar. See STONE, MORTAR, MASONRY, &c.

The Word is *French*, and literally denotes *a Watering-place*.

ABBROACHMENT, an obſolete Term in ſome of our antient Law-Books, for the Act of ingroſſing, or buying up a Commodity by Wholeſale, in order to ſell it off by Retail. See FORESTALLING.

ABBUTALS, among Law-Writers, denote the Buttings or Boundings of a piece of Land; expreſſing on what other Lands, Highways, or the like, the ſeveral Extremes thereof do *abut*, or terminate. Thus, in *Croke*, the Plaintiff is ſaid to fail in his *Abbutals*, *i. e.* in ſetting forth how the Land is bounded.

In ſtrictneſs, 'tis only the extreme Corners are ſaid to *abut*; the Sides are ſaid to be *adjacent*. *Latera autem nunquam aiunt* Abuttare; *ſed terram proximam adjacere*. Camden.

The Word is apparently form'd of the French *abouter*, to terminate upon. Tho *Camden* advances another Etymology. ——'They who have wrote of Limits, ſay, that certain 'Hillocks of Earth, term'd *Botentines*, were placed there- 'in, by way of Marks: whence, perhaps, our *Buttings*, and 'Boundings.

ABDICATION, the Act whereby a Magiſtrate, or Perſon in Office renounces and gives up the ſame, for himſelf, and his Heirs. See RENUNCIATION.

Abdication is frequently confounded with *Reſignation*; but, ſtrictly ſpeaking, there is a difference: *Abdication* being done purely and ſimply; whereas Reſignation is done in favour of ſome third Perſon. See RESIGNATION.

In this Senſe, *Diocletian*, and *Charles* V. are ſaid to have *abdicated* the Crown; *Philip* IV. of *Spain reſign'd* it. The Parliament voted King *James*'s Violation of the Laws, and his quitting the Kingdom, without providing for the due Adminiſtration of Affairs in his abſence, to import an *Abdication* of the Crown.

Among the *Romans*, *Abdication* was alſo us'd in oppoſition to Adoption: Thus, a Father was ſaid to *abdicate* his diſobedient Son. See ADOPTION.

It differ'd from *Exheredation*, Diſinheriting, in this Circumſtance, that the *abdicated* Son was baniſh'd his Father's Family, and cut off from the Succeſſion by a ſolemn Act, during the Father's Life: whereas Exheredation only took place in virtue of his Teſtament. See EXHEREDATION.

ABDOMEN, in Anatomy, the *lower Belly*; or that Part of the Body between the Hips and the Diaphragm. See BODY.

Anatomiſts divide the Body into three Regions, or Venters; the Head; the Thorax, or Breaſt; and the *Abdomen*, or Belly, abſolutely ſo call'd; being the loweſt Part of the Trunk. 'Tis ſeparated from the Thorax by the Diaphragm, and reaches to the *Oſſa pubis*. See VENTER.

It is called *Abdomen*, from the Latin *abdo*, I hide; by reaſon that in its Cavity are wrapp'd up and conceal'd many of the principal *Viſcera*, *viz.* the *Stomach*, *Omentum*, *Inteſtines*, *Liver*, *Spleen*, *Bladder*, &c. See STOMACH, OMENTUM, INTESTINES, &c.

The *Abdomen* is lined internally with a thin, ſoft Membrane; which inveſting all the *Viſcera* abovemention'd, contains and keeps 'em in their Place, call'd the *Peritonæum*: upon a Rupture or Dilatation whereof, they are apt to fall, and form thoſe Tumors call'd *Hernias*. See PERITONÆUM, and HERNIA.

It

HYPOTYPOSIS

Hence alſo, the Learned imagine, the ſame Name *Perſon* came to be uſed to ſignify ſome Dignity whereby a *Perſon* is diſtinguiſh'd from another; as Judge, Magiſtrate, &c. In which Sen ſtand that of *Cicero*: *Cæſar* never ſpeak Terms of Honour and Reſpect; but he injurious Things againſt his *Perſon*.

This for the Name: as for the Thi defin'd *Perſon*, *an individual Subſtance of* which is the ſame *Boethius*'s Definition.

Now a Thing may be *individual* two as it cannot be predicated of any other; a 2. Phyſically, in which Senſe a Drop of the Ocean may be call'd an individual. dual Nature in each of theſe Senſes: *L ius*, ſince *Perſon* is not ſpoke of univ Singulars and Individuals; we don't ſa Animal or a Man, but of *Cicero* and *Pl* ſince *Socrates*'s Hand or Foot are never co

This laſt Kind of Individual is deno poſitively, as when the *Perſon* is ſaid to b ple of Acting; for, to whatever Thing A that do the Philoſophers call a *Perſon*: when we ſay, with the Thomiſts, &c. tha in this, that it does not exiſt in anothe Being.

Thus, a Man, tho' conſiſting of two ve *viz.* Body and Spirit, is not two *Perſons* alone is a whole Principle of Action; bu the Manner of his conſiſting of Body an conſtitutes one whole Principle of Action: any other as a more perfect Being, as *E.* does in *Socrates*, or a Drop of Water in the

So Chriſt, tho' conſiſting of two diffe the Divine and Humane, is not two *Perſ Perſon*; the human Nature, in him, not ciple of Action; but exiſting in the other By the Union of the Divine and human dual, or Whole is conſtituted; that is one for whatever Chriſt's Humanity does, tha join'd therewith: So that there is but one *P* one Operation, which is call'd *Theandric*.

Person, in Grammar, a Term applied nouns, which being conjugated, are appli ferent *Perſons*. See Verb, &c.

I love is a Verb uſed in the firſt *Perſon*; the ſecond *Perſon*; *he loveth* marks the in the Plural Number. See Number.

I, *thou*, *he*, are Pronouns of the firſt, *Perſons*. See Pronoun.

Verbs agree with their Nouns in Tenſ *Perſon*. See Construction, and Conco

Person, *Perſona*, in dramatic Poetry, Part of an Actor; or of him repreſented by

At the Head of dramatic Pieces come th *ſonæ*, the Liſt of Actors, and Characters t on the Stage.

The ancient Tragedy was only a ſimple was the firſt who introduced a *Perſon* to rel *Æſchylus* added a ſecond. See Tragedy rus, &c.

F. Boſſu obſerves, that in the Epic and Dr ſame *Perſon* muſt reign throughout, *i. e.* muſt ſuſtain the chief Part thro' the whole Piece, and the Characters of all the other *Perſons* be ſubordinate to him. See Character. See alſo Hero.

PERSONA, in Law. See Parson.

PERSONABLE, in Law, implies the being able to hold

PERSONA, in Law. See PARSON.

Thus they ſay, the Defendant was judg'd *Perſonable* to maintain this Action: Old *Nat. Brev.* in *Kitchin* Fol. 124. The Tenant pleaded that the Wife was an *Alien*, born in *Portugal*, without the Ligeance of the King; and Judgement was ask'd whether ſhe ſhou'd be anſwer'd? The Plaintiff ſaid he was made *Perſonable* by Parliament.

Personable, is alſo uſed to ſignify a Capacity to take any Thing granted or given. See Capacity.

PERSONAL, ſomething that concerns, or is reſtrain'd to the *Perſon*. See Person.

In Diſputes among the Learned, there is ever ſomething *Perſonal* intermix'd; in Ethicks 'tis a Maxim that all Faults are *Perſonal*, *i. e.* don't paſs to our Deſcendants.

A Personal *Action*, in Law, is that levied directly, and ſolely againſt the Perſon, in oppoſition to a real or mix'd Action. See Action.

Personal *Goods*, or *Perſonal Eſtate*, is that conſiſting of Money, Moveables, &c. which every Perſon has in his own Diſpoſal; in oppoſition to Lands and Tenements, which are call'd *real Eſtate*. See Estate, and Goods.

Theft is defin'd a felonious taking away another Man's *moveable Perſonal Goods*. See Theft.

Personal *Tithes*, are Tithes paid of ſuch Profits as come by the Labour of a

PARSON, the Incumbent of a Pariſh Church. See Parish.

He is ſaid, by ſome, to be thus called by Way of Eminence; the Revenues of a Church being deſtined to maintain *magnam Perſonam*; or, as ſome will have it, becauſe he is bound by Virtue of his Office, *in propria Perſona ſervire Deo*, whence *imperſonare*, in old Charters, is to put in Poſſeſſion of a Parſonage, &c.

Or as others, becauſe the original *Parſons*, *Perſonæ*, were, in reality, only Dignitaries, and poſſeſs'd Benefices which gave them ſome *Perſonal* Pre-eminence in the Church or Chapter, but no Power. See Parsonage.

Or, laſtly, as others, becauſe the *Parſon*, for his Time, repreſents his Church, and ſuſtaineth the *Perſon* thereof, as well in ſuing, as being ſued in any Action touching the ſame.

Some diſtinguiſh between a *Rector* and a *Parſon*: The *Rector*, ſay they, is where the Vicaridge is endow'd; and the *Parſon*, *Perſona*, where the Parſonage is without a Vicaridge: But the Diſtinction ſeems new and ſubtle; *Bracton* apparently uſes Rector and *Parſon*, as ſynonymous. See Rector.

Formerly he who had a Church by Inſtitution and Induction, only for his own Life, was call'd *Parſon Mortal*: But any Collegiate, or Conventual Body, to whom the Church was for ever appropriated, was call'd *Parſon Immortal*.

Some again make a Diſtinction between *Perſona*, *Parſon*, ſimply, and *Parſon*, *Imparſonee*, *impersonated*: The *Parſon Imperſonee* is the Rector in Poſſeſſion of a Pariſh Church, whether Preſentative or Impropriate, and with whom the Church is full. *Parſon*, *Perſona*, ſimply, they contend, is properly the Patron, or he that has the Right of Preſentation; call'd *Parſon*, by reaſon, before the *Lateran* Council, he had a Right to the Tithes, in reſpect of his Liberality, in erecting or endowing the Church, *quaſi ſuſtineret Perſonam Eccleſiæ*.

But 'tis certain, that in the *Regiſter of Writs*, *Perſona imperſonate* is uſed for the Rector of a Benefice Preſentative: And in *Dyer*, a Dean and Chapter are ſaid to be *Parſons imperſonee's* of a Benefice appropriated to them. So that *Perſonata* ſeems only chang'd into *Imperſonata*, in reſpect of the Poſſeſſion of the Benefice. See *Coke on Litt. fol.* 300.

and other Planes appear confuſed and irregular. See Mirror.

To conceive the Nature of *Perſpective*; *i. e.* Linear *Perſpective*: Suppoſe a Glaſs-plane *H I*, (Tab. *Perſpective* Fig. 1.) rais'd perpendicularly on a horizontal Plane; and the Spectator *S*, directing his Eye *O*, to the Triangle *A B C*: If now we conceive the Rays *A O*, *O B*, *O C*, &c. in their [illegible]ge thro' the Plane, to leave their Traces or Veſtigia, in [illegible], *c*, &c. On the Plane; there will appear the Triangle [illegible]; which, as it ſtrikes the Eye by the ſame Rays *a O*, *b O*, *c O*, by which the Species of the Triangle *A B C* is carried to the ſame; it will exhibit the true Appearance of the Triangle *A B C*, tho' the Object ſhou'd be remov'd; the ſame Diſtance and Height of the Eye being preſerv'd. See Vision, Point, Plane, Line, &c.

The Buſineſs of *Perſpective* then, is to ſhew by what certain Rules the Points *a*, *b*, *c*, &c. may be found Geometrically: And hence alſo, we have a mechanical Method of delineating any Object very accurately; See Designing.

Perſpective is either employ'd in repreſenting the Ichnographies, or Ground-plats of Objects, as projected on *Perſpective* Planes. See Ichnography.

Or in Scenographies, or Repreſentations of the Bodies themſelves. See Scenography.

The general Laws of each, are ſubjoin'd; in order to which it is neceſſary to premiſe the following Lemmas in *Perſpective*.

1. That the Appearance of a right Line is ever a right Line; whence, the two Extremes being given, the whole Line is given.

2. That if a Line be Perpendicular to any right Line drawn on a Plane, it will be Perpendicular to every other right Line drawn on the ſame Plane.

3. And

HYPOTYPOSIS

Houſe of Friends. And the twelfth, the *Houſe of Enemies.*

It is popularly, and, as it were, poetically ſaid, that the Sun has twelve *Houſes*; by which are meant the twelve Signs; tho', in reality, it has only one Sign, *viz. Leo:* beſide, the Diviſion of *Houſes* is made by the Equator, and not the Zodiac.

They begin numbering the *Houſes* with the Aſcendant, and paſs thence to the Nadir, or *Fundas Cœli*; ſo as the Vertical Point makes the 10th.

HOUSE-*bote*, a Term compounded of *Houſe* and Bote, *Compenſation*; ſignifying Eſtovers, or an Allowance of Timber out of the Lord's Wood, for the Repair and Upholding a *Houſe* or Tenement.

Houſe-bote (ſays *Coke on Littl.* fol. 41. *b.*) is twofold, *viz. Eſtoverium ædificandi & ardendi.* See ESTOVERS.

HOUSE-*robbing*, or HOUSE-*breaking*, (from the *Saxon Houſebrice*) the robbing or plundering a Man in ſome Part of his *Houſe*, or Booth or Stall in a Fair or Market; the Owner, or his Wife, Children, or Servants, being within the ſame. See ROBBING.

This was Felony by Stat. 23 *Hen.* 8. and 3 *Edw.* 6. But is ſince made Felony, though none be within the *Houſe*, 39 *Eliz.* See BURGLARY.

HOUSE-*wife's Cloth*, is a middle Sort of Linnen Cloth between fine and coarſe, for Family Uſes.

HOUSHOLD, the Family or Domeſticks of a Prince or private Perſon. See FAMILY and DOMESTIC.

The Civil Government of the King's Court belongs chiefly to the *Lord Steward of the Houſhold.* See STEWARD. --- He has Authority over all Officers and Servants of the *King's Houſe*, except thoſe of the Chapel, Chamber, and Stable, who are under the Juriſdiction of the Lord Chamberlain, Maſter of the Horſe, and Dean of the Chapel. See CHAMBERLAIN, MASTER *of the Horſe*, and CHAPEL.

Under the Lord Steward are a Treaſurer of the *Houſhold*, Comptroller, Cofferer, Maſter of the *Houſhold*, Clerks of the Green Cloth, *&c.* See TREASURER, COMPTROLLER, COFFERER, GREEN *Cloth*, &c.

The *Troops of the Houſhold* are the Horſe Guards, Horſe Granadiers, and Foot Guards. See HORSE *Guard*, &c. --- The *Houſhold* Troops of *France* are call'd the *Gendarmerie.* See GENDARMES.

HOUSHOLD *Days*, are four ſolemn Feſtivals in the Year, when the King, after divine Service, offers a Bezant of Gold to God on the Altar. --- Theſe *Houſhold* Days are *Chriſtmas*, *Eaſter*, *Whitſunday*, and *All-Saints.* See BEZANT.

The *Houſhold* Days are part of the twelve Collar and Offering Days. See COLLAR *Day.*

HOUSING, or HOUSSE, a Cover laid over the Saddle of a Horſe, in order to ſave it from the Weather, Dirt, *&c.*

The Cavaliers appear'd with their embroider'd *Houſings.* --- The Word is form'd of the *French*, *Houſſe*, which ſignifies the ſame Thing, tho' it anciently ſignify'd a kind of Hood wore by Country People.

the Sake of Ornament, or to hide the Horſe's Leanneſs, or to ſave the Cloaths of the Rider from being daub'd and ſoil'd by the Sweat of the Horſe.

HOW, among Gardeners. See HOE.

HOWKER, or HOUCRE, a Veſſel much us'd by the *Dutch*; built ſomething like a Pink, but rigg'd and maſted like an Hoy. See FLOATING *Veſſel.*

They carry from 50 to 200 Tun; and with a ſmall Number of Hands will go to the *Eaſt-Indies.*

They tack ſoon and ſhort, will ſail well, and lie near the Wind; and live almoſt in any Sea.

HOZING of Dogs, the cutting the Balls of their Feet. See EXPEDITATING.

HOY, a ſmall Veſſel or Bark, whoſe Yards are not acroſs, nor the Sails ſquare, like thoſe of Ships, but the Sails like a Miſſen; ſo that ſhe can lie nearer than a Veſſel with croſs Sails can do.

HOYSE, or HOISE, the Sea Word for haling up any thing into the Ship, for getting up a Yard, *&c.* --- Thus they ſay, *Hoiſe* up the Yard, *Hoiſe* the Water in, *&c.*

HUCKLE *Bone*, the Hip Bone. See HIP *Bone.*

HUCKSTER, one that ſells Proviſions, or ſmall Wares, by Retail. See RETAIL.

HUDSON'S-BAY *Company.* See COMPANY.

HUE *and* CRY, a Law Phraſe. --- *Hue* ſignifies the Complaint of the Party robb'd, *&c.* and *Cry* the Purſuit of the Felon on the Highway, by deſcribing the Party, and giving Notice to ſeveral Conſtables from one Town to another, who are oblig'd to call upon the Pariſh for Aid in ſeeking the Felon, till he be apprehended, or, at leaſt, purſu'd to the Sea-ſide.

The *Normans* had a Purſuit with a Cry after Offenders, not unlike this; which they call'd *Clamor de Haro.* See HARO.

Hue is us'd alone, Anno 1 *Edw.* I. Stat. 2. --- In ancient Records it is call'd *Hutefium & clamor.* See VOCIFERATIO.

HUERS. See CONDERS.

HUG, or *Corniſh* HUG, a Term us'd in Wreſtling, when one has an Adverſary on his Breaſt, and holds him faſt there.

HUGUENOTS, an Appellation given to the Calviniſts of *France.* See CALVINIST.

The Name had its firſt Riſe in 1560; but Authors are not agreed as to the Origin and Occaſion thereof. *Paſquier*, *Menage*, &c. give us divers Etymologies, but none of them are ſtuck to.

Du Verdier derives it from *John Hus*, whoſe Opinions the *Huguenots* chiefly receive, and *Guenon*, Ape, *q. d. Hus's* Apes. See HUSSITES.

Coquille deduces the Name from *Hugues Capet*, whoſe Right of Succeſſion to the Crown, the Calviniſts maintain'd againſt thoſe of the Houſe of *Guiſe*, who pretended to be the Succeſſors of *Charlemaign.*

Others derive it from one *Hughes*, *Hugh*, a Sacramentarian, who had aſſerted much the ſame Doctrines as the *Huguenots*, under *Charles* VI.

Others fetch it from the *Swiſs* Word *Henſquenaux*, *i. e.* ſeditious People; or from *Eidgnoſſen*, *i. e.* Allies or Aſſociates in Faith, which is the Opinion *Maimbourg* inclines to, who hence concludes, that *Huguenot* is originally no Term of Reproach.

Caſtelnau Mauviſſiere, in his Memoirs, maintains them to have been thus call'd by the Populace, as being of leſs Value than a little Piece of Money of the ſame Name, being a Maille or Farthing, which, in the Time of *Hugh Caper*, was call'd *Huguenot*, *q. d.* not worth a Farthing.

Others take the Name to have been firſt given by way of Deriſion to a certain *German*, who being taken and examin'd as to the Conſpiracy of *Amboiſe*, before the Cardinal *de Lorrain*, was confounded, and ſtopp'd ſhort in the Beginning of his Harangue, which began with *Huc nos venimus.*

But the moſt plauſible Opinion is that of *Paſquier*, who obſerves, that at *Tours* the People have a Notion of a Spright or Goblin, call'd King *Hugon*, who ſtroles about in the Night Time; whence, as thoſe of the Religion met chiefly in the Night Time to pray, *&c.* they call'd 'em *Huguenots*, *q. d.* Diſciples of King *Hugon*: For it was at *Tours* they were firſt denominated.---This Opinion F. *Daniel* aſſents to.

HUISSIER, a *French* Name for *Uſher*, *Sergeant*, and *Beadle.* See USHER, SERGEANT, and BEADLE.

HULKS, are large Veſſels, having their Gun Decks from 113 to 150 Foot long, and from 31 to 40 Foot broad. --- They will carry from 400 to 1000 Tuns. --- But their

The *human* Body is the Subject of Medicine. See BODY.

either in a dead Calm, (to preſerve her from beating her Sails againſt the Maſts) or in a Storm, when ſhe cannot carry all her Sails; they are taken in to preſerve them; ſo that nothing but her Maſts, Yards, and Riggings are abroad, and her Helm ty'd down to the Lee-Side of the Ship. --- In this State ſhe will lie eaſily under the Sea, if ſhe be a good Sailor; and make her Way one Point before the Beam.

To ſtrike a HULL, in the Sea Language, is to lie cloſely or obſcurely in the Sea in a Storm, or to tarry for ſome Con-

HUMAN, ſomething that relates to Man, or the Nature of Man. See MAN and NATURE.

The *human* Body is the Subject of Medicine. See BODY.

Epicurus and his Followers deny that the Gods concern themſelves with *human* Affairs. See EPICUREANS.

Faith is diſtinguiſh'd into Divine and *Human.* See FAITH.

HUMANITY, the Nature of Man, or that which denominates him *human.*

Neſtorius would not allow the Infirmities of *Humanity* to be attributed to the Deity; nor the Attributes of the Deity to *Humanity.* See NESTORIANS.

HUMANITIES is alſo us'd, plurally, for the *Humaniores Literæ*, *i. e.* the Study of the *Greek* and *Latin* Tongues, Grammar, Rhetoric, Poetry, and the ancient Poets, Orators, and Hiſtorians. See PHILOLOGY.

HYPOTYPOSIS

tance of *Paſtel*. Some *Dyers* heighten their *Blue* by adding Braſil and other Woods. The ways of brightening *Blues* are, by paſſing the Stuff, when dyed and well waſh'd, thro luke-warm Water; or, which is much better, by working and fulling the *dyed* Stuff with melted Soap, and then ſcouring it well. *Blues* are *dyed* immediately from the *Whites*, without any other Preparation than Fulling.

Turnſol BLUE, is a *Blue* uſed in Painting on Wood, made of the Seed of that Plant. 'Tis prepar'd by boiling four Ounces of *Turnſol* in a Pint and half of Water wherein Lime has been ſlack'd. See TURNSOL.

Flanders BLUE, is a Colour bordering on *Green*, ſeldom uſed but in Landskips.

Antiently, *Blue* was the Symbol of the Sea; for which Reaſon, in the *Circenſian* Games the Combatants who repreſented the Sea were clad in *Blue*; and thoſe who had diſtinguiſh'd themſelves by any notable Exploit at Sea, were rewarded with a *blue Enſign*.

BLUEING *of Metals*, is the heating any Metal till it aſſume a *blue* Colour; particularly practis'd by Gilders, *&c.* who *blue* their Metals e'er they apply the Gold or Silver Leaf. See GILDING.

BLUENESS, the quality of a Body that is *blue*; or, ſuch a Size and Texture of the Parts that compoſe the Surface of a Body, as diſpoſes 'em to reflect the *blue* or *azure* Rays of Light, and thoſe only, to the Eye. See LIGHT and COLOUR. For the *Blueneſs* of the Skies, Sir *Iſaac Newton* obſerves, that all the Vapours, when they begin to condenſe and coaleſce into natural Particles, become firſt of ſuch a Bigneſs as to reflect the *azure* Rays, e'er they can conſtitute Clouds of any other Colour. This, therefore, being the firſt Colour they begin to reflect, muſt be that of the fineſt and moſt tranſparent Skies, in which the Vapours are not arrived to a Groſsneſs ſufficient to reflect other Colours.

M. *de la Hire*, and before him *Leonardo da Vinci*, obſerves, that any *black* Body view'd thro a thin *white* one, gives the Senſation of *blue*; and this he aſſigns as the Reaſon of the *Blueneſs* of the Sky, the immenſe Depth whereof being wholly devoid of Light, is view'd thro the Air illuminated and whitened by the Sun. For the ſame Reaſon, he adds, it is, that Soot mix'd with a *white* makes a *blue*; for *white* Bodies being always a little tranſparent, and mixing themſelves with the *black* behind, give the Perception of *blue*. From the ſame Principle he accounts for the *Blueneſs* of the Veins on the Surface of the Skin, tho the Blood they are fill'd with be a deep red; for red, he obſerves, unleſs view'd in a clear, ſtrong Light, appears a dark brown bordering on black: Being then in a kind of Obſcurity in the Veins, it muſt have the Effect of a black; and this, view'd thro the Membrane of the Vein and the white Skin, will produce the Perception of *Blueneſs*.

BLUSHING, a Phænomenon in the Animal Oeconomy, excited from a Senſe of Shame, *&c.* It is ſuppoſed to be produced from a kind of Conſent, or Sympathy, between ſeveral Parts of the Body, occaſion'd by the ſame Nerve being extended to 'em all. Thus the fifth Pair of Nerves being branch'd from the Brain to the Eye, Ear, Muſcles of the Lips, Cheeks, Palate, Tongue, Noſe, *&c.* hence a thing ſeen, or heard, that is ſhameful, affects the Cheeks with Bluſhes, driving the Blood into the minute Veſſels thereof, at the ſame time that it affects the Eye and Ear. For the ſame Reaſon it is, as Mr. *Derham* obſerves, that a ſavoury Thing ſeen or ſmelt, affects the Gland and Parts of the Mouth: If a Thing heard be pleaſing, it affects the Muſcles of the Face with *Laughter*; if melancholy, it exerts it ſelf on the Glands of the Eyes, and occaſions *Weeping*, &c. And to the ſame Cauſe Dr. *Willis* aſcribes the Pleaſure of *Kiſſing*.

BOAT, a little floating Veſſel, for the Navigation of Rivers, Lakes, *&c.* The *Boat* acquires various Names according to its various Structure, and the various Uſes it is appointed for, and the Places where it is to be uſed. The ſeveral *Boats*, and their Names, are,

Boats for Ships.
- *A Jolly Boat,*
- *A Long Boat,*
- *A Skiffe,*
- *A Pinnace,*
- *A Water Boat,*
- *A Yaul,*

- *A Canoe,*
- *A Cruckle,*
- *A Curryeurry,*
- *A Deal-Hooker,*
- *A Felucca,*
- *A Ferry-Boat.*

- *A Gondola,*
- *A Greenland Boat,*
- *A Bermudas Boat,*
- *A Ballon of Siam,*
- *A Horſe Boat,*
- *A Periaga,*
- *A Pleaſure-Boat,*
- *A Ponton,*

- *A Praw,*
- *A Flying Praw,*
- *A Punt,*
- *A Tilt-Boat,*
- *A Tod-Boat,*
- *A Well-Boat,*
- *A Wherry.*

De Chales propoſes the Conſtruction of a *Boat*, which what Burden ſoever it bear, ſhall not only ſail againſt the Current without either Sails or Oars, but alſo advance ſo much the faſter, as the Rapidity of the Water is greater. Its Make is the ſame with that of the others, excepting only a Wheel added to its Side, with a Cord, which winds round a Roller as faſt as the Wheel turns. See VESSEL.

M. *de la Hire* has given us an Examen of the Force neceſſary to move *Boats*, both in ſtagnant and running Water, either with Ropes faſten'd to 'em, or with Oars, or with any other Machine: wherein he ſhews, that the larger the Surface of the *Oars* plung'd in the Water, and the ſmaller that of the *Boat* preſented to the Water is; and again, the longer that Part of the *Oar* between the Hand and the Place where the *Oar* reſts on the *Boat*, and the ſhorter that between this laſt Point and the Water; the freer will the *Boat* move, and the greater Effect will the *Oar* have. See ROWING.

Hence 'tis eaſy to calculate the Force of any Machine that ſhall be apply'd to *Rowing*; *v. g.* If we know the Abſolute Force of all the Men who *Row*, it muſt be chang'd into a Relative Force, according to the Proportion of the two Parts of the *Oar*; *i. e.* if the Part out of the *Veſſel* be double the other, and all the Men together can act with the Force of 900 Pounds; we compute firſt, that they will exert 300: Which 300, multiply'd by the Surface the *Veſſel* preſents to the Water, gives a Solid of Water of a certain Weight; whoſe Weight may be found, and of Conſequence the Velocity impreſs'd on the *Veſſel* by the *Oars*. Or the Velocity of the *Oars* may be found in the ſame manner, by multiplying the 300 Pounds, by the Surface of all the Parts of the *Oars* plung'd in the Water. Nor would there be any Difficulty in finding firſt the Relative Forces, then the Abſolute ones; the Velocities either of the *Oars*, or of the *Veſſel* being given, or the Proportion of the two Parts of the *Oar*.

BOAT-SWAIN, is an Officer on Board a Ship, who has Charge of her Rigging, Ropes, Cables, Anchors, Sails, Flags, Colours, Pendants, *&c.* He takes care of the Ship's *Long-Boat*, and its Furniture; and ſteers her, either by himſelf or his *Mate*. He calls out the ſeveral Gangs aboard, to the due Execution of their Watches, Works, *&c.* and he is likewiſe a kind of *Provoſt-Marſhal*, who ſees and puniſhes all Offenders who are ſentenc'd by the Captain, or a Court-Martial of the Fleet.

BOCARDO, in Logick, the fifth Mode and the third Figure. In a Syllogiſm in *Bocardo*, the firſt Propoſition is particular and negative, the ſecond univerſal and affirmative; and the Medium, or middle Term, the Subject in the two Propoſitions. Thus,

Some Animal is not Man,
Every Animal has a Principle of Senſation,
Therefore ſomething has a Principle of Senſation beſides Man.

BODY, in Phyſicks, a ſolid, extended, palpable Subſtance; compoſed, according to the *Peripateticks*, of *Matter*, *Form*, and *Privation*; according to the *Epicureans* and *Corpuſcularians*, of an Aſſemblage of hooked, heavy *Atoms*; according to the *Carteſians*, of a certain Quantity of *Extenſion*; according to the *Newtonians*, of a *Syſtem*, or Aſſociation of ſolid, maſſy, hard, impenetrable, moveable Particles, rang'd or diſpos'd in this or that Manner; whence reſult Bodies of of this or that Form; diſtinguiſh'd by this or that Name. Theſe Elementary or Component Particles of Bodies muſt be infinitely hard; vaſtly harder than the Bodies compounded of 'em; nay, ſo hard as never to wear, or break in pieces. "This Sir *Iſaac Newton* obſerves to be neceſſary, in order "to the *World*'s perſiſting in the ſame State, and *Bodies* "continuing of the ſame Nature and Texture in ſeveral "Ages. For ſhould the *Component Particles* break or "wear, the Nature and Frame of Things depending on "them, would be chang'd. *Water* and *Earth* compoſed of "old worn *Particles*, and Fragments of Particles, would not "be of the ſame Nature and Texture now with *Water* and "*Earth* compoſed of *Entire Particles* in the beginning: "And therefore, that Nature may be laſting, the Changes "of *Bodies* are to be placed only in the various Separations, "and new Aſſociations and Motions of theſe *permanent* "*Particles*. *Bodies* don't break in the midſt of *ſolid Par-*"*ticles*, but in the joinings of thoſe *Particles*, which only "touch in a few Points. Theſe *Particles* have not only "a *Vis Inertiæ*, accompany'd with ſuch paſſive Laws of "Motion as naturally reſult from that Force; but like-"wiſe with certain active Principles, ſuch as that, *v. g.* of "*Gravity*, (See GRAVITY.) And that which occaſions "Fermentation and the Cohesion of *Bodies*. See FERMEN-"TATION and COHESION. For the reſt, *Bodies* being on-"ly particular *Aſſociations* or *Syſtems* of primitive *Parti-*"*cles* of Matter, have the ſame Properties, and follow the "ſame Laws with *Matter*." See MATTER; ſee alſo PARTICLES.

The Exiſtence of BODIES, or of external *Objects*, is a Thing not to be demonſtrated in any Manner whatever.

The

HYPOTYPOSIS

The Order in which we arrive at the Knowledge of the Exiſtence of *Bodies*, ſeems to be this; We firſt find we have *Senſations*; then obſerve we have not thoſe Senſations when we pleaſe; and thence conclude, we are not the abſolute Cauſe thereof, but that there is requir'd ſome other Cauſe for their Production. Thus we begin to know, that we don't exiſt alone, but that there are ſeveral other *Things* in the World together with us. But even this Dr. *Clark* owns to fail of a Demonſtration of the Exiſtence of a *corporeal World*: He adds, that all the Proof we have of it is this; That God would not create us ſuch, as that all the Judgments we make about *Things* exiſting without us, muſt neceſſarily be falſe. If there be no External *Bodies*, it follows, that 'tis God who repreſents the Appearances of *Bodies* to us; and that he does it in ſuch a manner as to deceive us. Some think this has the Force of a Demonſtration: 'Tis evident God can't deceive us; 'tis evident he does deceive and delude us every Moment, if there be no *Bodies*; 'tis evident therefore, there muſt be *Bodies*.

Againſt the *Exiſtence of Bodies*, or any External *World*, Mr. *Berkley* argues very ſtrenuouſly, "That neither our "Thoughts, Paſſions, nor Ideas form'd by the Imaginati- "on, exiſt without the *Mind*, he obſerves is allow'd; and "that the various Senſations impreſs'd on the *Mind*, "whatever *Objects* they compoſe, cannot exiſt otherwiſe "than in a *Mind* perceiving them, is not leſs evident: "This appears from the meaning of the Term *Exiſt*, "when apply'd to ſenſible Things. Thus, the Table I write "on exiſts; *i.e.* I ſee and feel it; and were I out of my "Study, I ſhould ſay it exiſted; *i.e.* Were I in my Study, "I ſhould ſee and feel it as before. There was an Odor; "*i.e.* I ſmelt it, *&c.* But the *Exiſtence* of unthinking "*Beings*, without any Relation to their being perceiv'd, is "unintelligible; their *Eſſe* is *Percipi*: Nor is it poſſible "they ſhould have any Exiſtence out of the *Mind* that "perceives them." The Notion of *Bodies*, he endeavours to ſhew founded on the Doctrine of *Abſtract Ideas*: "What are Light and Colours, Heat and "Cold, Extenſion and Figures, in a word, the Things "we ſee and feel, but ſo many Senſations, Notions, Ideas, "or Impreſſions on the *Senſe*? And is it poſſible to ſepa- "rate, even in Thought, any of theſe from Perception? "The ſeveral *Bodies* then, that compoſe the Frame of the "World, have not any Subſiſtence without a *Mind*; their "*Eſſe* is to be perceiv'd or known; and as long as they are "not perceiv'd by Me, nor any other thinking Being, they "have no ſhadow of Exiſtence at all.—The *Things* we "perceive, are Colour, Figure, Motion, *&c.* that is, the "Ideas of thoſe *Things*: But has an Idea any Exiſtence "out of the Mind? To have an Idea, is the ſame thing "as to perceive: That therefore wherein Colour, Figure, "*&c.* exiſt, muſt perceive them. 'Tis evident, therefore, "there can be no unthinking *Subſtance*, or *Subſtratum* of "thoſe Ideas. But you will argue, If the Ideas themſelves "don't exiſt without the *Mind*, there may be Things like "'em, whereof they are Copies or Reſemblances, which "exiſt without the *Mind*: 'Tis anſwer'd, an *Idea* can be "like nothing but an *Idea*; a *Colour* or *Figure* can be like "nothing elſe but another *Figure* or *Colour*. It may be "farther ask'd, whether thoſe ſuppoſed *Originals*, or *Ex- "ternal Things* whereof our Ideas are the Pictures, be "themſelves perceiveable or not? If they be, they are "Ideas; if they be not, I appeal to any one whether it be "Senſe to ſay, A *Colour* is like ſomewhat which is Inviſi- "ble; hard or ſoft, like ſomewhat Intangible, *&c.* Some "diſtinguiſh between Primary and Secondary Qualities; "the former, *viz.* Extenſion, Solidity, Figure, Motion, "Reſt and Number, they maintain have a real Exiſtence "out of the *Mind*: For the latter, under which come all "other ſenſible Qualities, as Colours, Sounds, Taſtes, *&c.* "they allow the Ideas we have of 'em, are not Reſem- "blances of any *Things* exiſting without the *Mind*, or "unperceiv'd; but depend on the Size, Texture, Motion, "*&c.* of the minute Particles of Matter: Now 'tis cer- "tain, that thoſe Primary Qualities are inſeparably united "with the other Secondary ones, and cannot even in "Thought be abſtracted from them; and therefore muſt "only exiſt in the *Mind*. Can any Man conceive the Ex- "tenſion and Motion of a *Body*, without all the other ſen- "ſible Qualitys? For my part, I find it impoſſible to "frame an Idea of a *Body* extended and moving, without "giving it ſome Colour, *&c.* In effect, Extenſion, Fi- "gure and Motion, abſtracted from all other Qualities, are "Inconceivable: Where the others, therefore, are, there "theſe too muſt be; *i.e.* in the *Mind*, and no where elſe. "Again, Great and Small, Swift and Slow, are allow'd to "exiſt no where without the *Mind*; being merely relative, "and changing, as the Frame or Poſition of the Organ "changes: The Extenſion therefore that exiſts without the "*Mind*, is neither great nor ſmall, the Motion neither "ſwift nor ſlow; *i.e.* they are nothing.—That Num- "ber is a Creature of the *Mind*, is plain (even tho the "other Qualities were allow'd to exiſt) from this; that "the ſame thing bears a different Denomination of Num- "ber, as the *Mind* views it with different Reſpects: Thus "the ſame Extenſion is 1, or 3, or 36, as the *Mind* con- "ſiders it, with reference to a Yard, a Foot, or an Inch. "Nay, many of the modern Geometricians hold, that a "finite Line may be divided into an infinite Number of "Parts, and each of thoſe Infiniteſimals into an infinity of "others; and ſo on, *in Infinitum*: So that the ſame "Thing is either Unity or Infinity; either no Number or "all Number. In effect, after the ſame manner as the "modern Philoſophers prove Colours, Taſtes, *&c.* to have "no Exiſtence in Matter, or without the *Mind*; the ſame "thing may be proved of all ſenſible Qualities whatſo- "ever. Thus, they ſay, Heat and Cold are only Affec- "tions of the *Mind*, not at all Patterns of *real Beings* ex- "iſting in *corporeal Subſtances*; for that the ſame *Body* "which ſeems cold to one hand, ſeems warm to another. "Now why may we not as well argue, that Figure and "Extenſion are not Patterns or Reſemblances of Qualities "exiſting in Matter; becauſe to the ſame Eye, at different "Stations, or to Eyes of different Structure at the ſame "Station, they appear various? Again, Sweetneſs, 'tis "proved, does not exiſt in the Thing ſapid; becauſe the "Thing remaining unalter'd, the Sweetneſs is chang'd to "Bitterneſs, as in a Fever, or otherwiſe vitiated Palate. "Is it not as reaſonable to ſay, that Motion does not exiſt "out of the *Mind*? ſince if the Succeſſion of Ideas in the "*Mind* become ſwifter, the Motion, 'tis acknowledg'd, "will appear ſlower, without any external Alteration.— "Again, were it poſſible for ſolid figur'd Bodies to exiſt "out of the *Mind*, yet it were impoſſible for us ever to "know it: Our Senſes, indeed, give us Senſations or "Ideas, but don't tell us that any Thing exiſts without "the *Mind*, or unperceiv'd, like thoſe which are perceiv'd: "This the Materialiſts allow. No other way therefore re- "mains, but that we know 'em by *Reaſon*'s inferring their "Exiſtence from what is immediately perceiv'd by Senſe. "But how ſhould Reaſon do this, when 'tis confeſs'd there "is not any neceſſary Connection between our Senſations "and theſe *Bodies*? 'Tis evident from the *Phænomena* of "Dreams, Phrenſies, *&c.* that we may be affected with "the Ideas we now have, tho there were no *Bodies* exiſ- "ting without them: Nor does the Suppoſition of external "*Bodies* at all forward us, in conceiving how our Ideas "ſhould come to be produc'd. The Materialiſts own "themſelves unable to conceive in what manner *Body* can "act on *Spirit*; or how it ſhould imprint any Idea on the "*Mind*. To ſuppoſe therefore *Bodies* exiſting without "the *Mind*, is little elſe than to ſuppoſe, God has created "innumerable *Beings* entirely uſeleſs, and ſerving to no "Purpoſe at all. On the whole, it appears that the *Exiſ- "tence of Bodies* out of a *Mind* perceiving 'em, is not only "impoſſible, and a Contradiction in Terms; but were it "poſſible, nay real, it were impoſſible we ſhould ever "know it. And again, that ſuppoſing there are no ſuch "Things, yet we ſhould have the very ſame Reaſon to "ſuppoſe there were that we now have: Suppoſe, *v.g.* an "Intelligence affected with the ſame Train of Senſations, "impreſs'd in the ſame Order, and with the ſame Vivid- "neſs; would it not have all the Reaſon to believe the "Exiſtence of *Bodies* repreſented by his Ideas that we "have?——All our Ideas and Senſations are viſibly Inac- "tive; nay, the very Being of an Idea implies Paſſiveneſs "and Inertneſs: So that it is impoſſible for an Idea to do "any thing; or, in ſtrictneſs, be the Cauſe of any thing: "It cannot therefore be the Reſemblance or Pattern of "any active *Being*; unleſs Oppoſites can be ſaid to reſem- "ble one another.

"Now we find a continual Succeſſion of Ideas in the "*Mind*; but theſe, it has been proved, don't depend on "any External *Body* as their Cauſe: It remains therefore, "that their Cauſe is an Incorporeal active *Subſtance* or "*Spirit*. For that I am not the Cauſe of my own Ideas, "is plain from this, that when I open my Eyes in broad "Day-light, I can't help ſeeing various Objects. Now the "fix'd Rules or Methods wherein the *Mind* we depend on "excites in us the Ideas of Senſe, are call'd *Laws of Na- "ture*: Theſe we learn by Experience; which teaches us, "that ſuch and ſuch Ideas are attended with ſuch and "ſuch other Ideas in the ordinary Courſe of Things.—— "Ideas are not any how, and at random produced; there "is a certain Order and Connexion eſtabliſh'd among 'em, "like that of Cauſe and Effect: And there are ſeveral "Combinations of 'em made in a very regular artful Man- "ner, which we call *Bodies*; and the Syſtem of thoſe, *the "World*. In ſtrictneſs, however, the Connexion of Ideas "does not imply the Relation of Cauſe and Effect; but, "only of a Mark or Sign of the Thing ſignify'd: The "Fire I ſee is not the Cauſe of the Pain I feel, but the "Mark that forewarns me of it. The Noiſe I hear, is

"not

HYPOTYPOSIS

" not the Effect of this or that Motion or Collision of Natural *Bodies*, but the Sign thereof. The *Carteſians* own " ſomewhat like this: The Action of *Bodies* on our " Organs, ſay they, is not the Efficient Cauſe of our " Ideas and Perceptions, but only the *Occaſional Cauſe*, " which determines God to act on the *Mind*, according to " the Laws of the Union of the *Soul* and *Body*. See " CAUSE. Mr. *Berkeley*, indeed, taking away *Bodies*, takes " away what theſe Philoſophers account the Occaſions of " their Ideas: By an *Occaſion*, he ſays, muſt either be " meant the Agent that produces an Effect, or ſomething " obſerv'd to accompany or go before it, in the ordinary " Courſe of Things: But Matter is allow'd to be paſſive " and inert, and can't therefore be an Agent or Efficient " Cauſe; and this Matter primitively and in it ſelf, is al- " low'd imperceivable, and devoid of all particular ſenſi- " ble Qualities; *i. e.* it has not this or that particular " Colour, this or that particular Figure, *&c.* but has Co- " lour in the General, Figure in the Abſtract, *&c.* but an " Abſtract is no Object of Senſe: Matter therefore can't " be the Occaſion of our Ideas in the latter Senſe."

How far the great Argument of the Maintainers of a material World, *from the Impoſſibility of God's deceiving us, and from the Evidence that he does ſo, if there be no ſuch thing*, will go againſt this Reaſoning, we leave to the Reader. See EXTERNAL *World*.

For the Colours of B
Bodies appear of this
reflect moſt copiouſly
with thoſe Colours. Se
ticular Conſtitutions w
copiouſly than others,
ever, ſome of the Law
vers in the following
1. Thoſe Surfaces o
eſt Quantity of Light
Power; *i. e.* which intercede Mediums, that differ moſt in their refractive Denſities: And in the Confines of equally refracting Mediums, there is no Reflexion. 2. The leaſt Parts of almoſt all Natural *Bodies*, are in ſome meaſure tranſparent; and the Opacity of thoſe *Bodies*, ariſes from the multitude of Reflexions caus'd in their internal Parts. See OPACITY, *&c.* 3. Between the Parts of Opake and Colour'd *Bodies*, are many Spaces, either empty, or replete with Mediums of different Denſities; as Water between the tinging Corpuſcles, wherewith a Liquor is impregnated; Air between the aqueous Globules, that conſtitute Clouds or Miſts: and even Spaces, void both of Air and Water, between the Parts of hard *Bodies*, are not yet perhaps wholly void of all Subſtance. See MEDIUM. 4. The Parts of the *Bodies*, and their Interſtices, muſt be leſs than of ſome definite Bigneſs, to render them opake and colour'd. 5. The tranſparent Parts of *Bodies*, according to their ſeveral Sizes, reflect Rays of one Colour, and tranſmit thoſe of another, on the ſame Grounds that thin Plates or Bubbles do reflect, or tranſmit thoſe Rays: And this appears to be the Ground of all their Colour. See COLOUR. 6. The Parts of *Bodies*, on which their Colours depend, are denſer than the Medium which pervades their Interſtices. 7. The Bigneſs of the component Parts of Natural *Bodies*, may be conjectur'd from their Colours; on this Principle, that tranſparent Corpuſcles, of the ſame Thickneſs and Denſity with a Plate, do exhibit the ſame Colour. 8. The Cauſe of Reflexion, is not the impinging of Light on

BODY, *Corpus*, is alſo apply'd by Anatomiſts to ſeveral particular Parts of the Animal Fabrick: As the *Callous Body* of the Brain; the *Cavernous* or *Spongeous Bodies* of the Penis, *&c.* See CORPUS *Calloſum*, CORPORA *Cavernoſa*, &c.

dy of the Brain; the *Cavernous* or *Spongeous Bodies* of the Penis, *&c.* See CORPUS *Calloſum*, CORPORA *Cavernoſa*, &c.

BODY *in Geometry*. The *Regular* or *Platonick Bodies*, are thoſe whoſe Sides and Angles are equal; of theſe there are only Five, *viz.* The *Tetrahedron*, conſiſting of four Angles; the *Octahedron* of eight; the *Icoſihedron* of twenty; the *Dodecahedron* of twelve Pentagons; and the Cube of ſix Squares. See REGULAR *Body*.

BODY *in Law*. A Man is ſaid to be bound, or held, in *Body* and Goods; that is, he is liable to remain in Priſon, in default of Payment. In *France*, by an Ordonnance of 1667, all Reſtraints of *Body*, for Civil Debts, are null after four Months, unleſs they exceed 200 *Livres*. A Woman, tho in other Reſpects ſhe cannot engage her Perſon but to her Husband, may be *taken by the Body*, when ſhe carries on a ſeparate Trade.

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MANES; a Poetical Term, ſignifying the Shades or Souls of the Deceaſed. The Heathens uſed a world of Ceremonies and Sacrifices to appeaſe the *Manes* of thoſe who died without Burial.

The *Dii Manes* were the Infernal Gods who tormented Men; and to theſe the Heathens offer'd Sacrifices to aſſuage their Indignation. The Heathen Theology is a lit- obſcure with regard to theſe Gods *Manes*. Some hold that they were the Souls of the Dead, others that they were the *Genii* of Men; which laſt Opinion ſuits beſt with the Etymology of the Word. The Heathens, 'tis pretty evident, applied all theſe Ideas to the *Manes*; ſo that the Word ſometimes ſignified the Ghoſts of the Departed, and ſometimes the infernal or ſubterraneous Deities, and in general all Divinities that preſided over Tombs. The Invocation of the *Manes* of the Dead, ſeems to have been a thing very frequent among the *Theſſalians*, but was expreſly prohibited by the *Romans*.

ted the Books of *Moſes*, and only admitted ſeven ripture: They maintain'd the Lord's Prayer to be charift; that the Baptiſm of the *Catholicks* was *John*, and theirs that of *Jeſus Chriſt*; and that all ir Sect conceiv'd the Word, or *Logos*, as much as Laſtly, That there was no other Reſurrection tance. *Du Cange* derives the Name from two he *Bulgarian* Language, *Bog*, *deus*, and *Milia*, have Mercy.

NG, *Ebullition*, in Phyſicks, the Agitation of a arifing from the Application of Fire, *&c.* The on of *Boiling* may be thus accounted for: The ticles of the Fuel being detach'd from each other, d *in Orbem*, with a great Velocity, (*i. e.* being nto Fire) paſs the Pores of the containing Veſſel, th the Liquid. By the Reſiſtance they here , their Motion is deſtroy'd; *i. e.* they communi- lly to the quieſcent Water; hence ariſes, at firſt, ſtine Motion in the Water, and from the conti- of the firſt Cauſe, the Effect is increas'd, and the the Water continually accelerated: So that the degrees, becomes ſenſibly agitated. But, now, s of the Fire ſtriking on thoſe in the loweſt Surface ter, will not only give 'em an Impulſe upwards, the Laws of Æquilibrium, but will likewiſe ren- ecifically lighter than before, ſo as to determine end according to the Laws of Æquilibrium: either by inflating 'em into little Veſicles, by the

HYPOTYPOSIS

ENCYCLOPÆDIA Britannica:

OR, A

DICTIONARY

OF

ARTS and SCIENCES,

COMPILED UPON A NEW PLAN

MAN, in zoology. See HOMO.

WOMAN, the female of man. See HOMO.

ZOOLOGY, the ſcience of animals. See NATURAL HISTORY

ZOOPHIT, in natural hiſtory, a kind of intermediate body, partaking of the nature of a ſenſitive and a vegetable. See NATURAL HISTORY.

ZOOTOMY, the art of diſſecting animals or living creatures, being the ſame with anatomy. See ANATOMY.

HOMO, MAN, is ranked by Linnæus under the order of primates, and characteriſed by having four parallel foreteeth both in the upper and lower jaw, and two mammæ on the breaſt. The ſpecies, according to this author, are two, *viz.* the homo ſapiens, and the homo troglodytes. He ſubdivides the homo ſapiens into five varieties, *viz.* the American, the European, the Aſiatic, the African, and what he calls the monſtrous. The troglodytes, or orang outang, is a native of Athiopia, Java, and Amboina. His body is white; he

HYPOTYPOSIS

1. The exiſtence of one God in three perſons.
2. The neceſſity of a Mediator or Redeemer.
3. The real appearance of the Mediator or Meſſiah on the earth.

A mediator, Intercessor, conciliator, pacificator: Dei atque hominum sequester. *Between man and man*, Arbiter, sequester, conciliator.

Redeemed, Redemptus.

Real, **Verus, qui reverâ exsistit.**

Reality, Veritas. ¶ *Do not doubt, for you see realities*, Ne dubita, nam vera vides, *Virg.* *It is so in reality*, Ita reverâ est.

Rĕlĭgio, ōnis. f. (1) *Religion, piety, devotion, godliness, the worship of God.* (2) *A form of worship, a liturgy, a rite,* or *ceremony.* (3) *A dread, a reverential care and fear.* (4) *A sign, token,* or *prognostic.* (5) *A doubt, a scruple of conscience.* (6) *Sincerity, faithfulness, justice.* (7) *Superstition.* (8) *An oath.* (1) Religio deorum cultu pio continetur, *Cic.* = Cultus deorum sanctimonia, *Id.* ℭ Religionem superstitio imitatur, *Id.* (2) In religionibus suscipiendis caput est interpretari quæ voluntas sit deorum, *Id.* (3) = Tum maxime religionem & pietatem versari in animis, cum rebus divinis operam damus, *Id.* (4) In religionem ea res apud Pœnos versa est, *Liv.* (5) Religio oblata est ei, *Cic.* ¶ Religio est, *I scruple, I am afraid*, Ter. (6) = Sum admiratus fidem tuam, & in consilio dando religionem, *Cic.* (7) Gravi sub religione oppressa vita, *Lucr.* (8) Nep.

PERSON
Religio = Cultus

HYPOTYPOSIS

Method of making STARCH *of Wheat.*

The Grain being well cleaned, is put to ferment in Veſſels full of Water, which they expoſe to the Sun, when in its greateſt Heat; changing the Water twice a Day, for the Space of 8 or 12 Days, according to the Seaſon. When the Grain burſts eaſily under the Finger, they judge it ſufficiently fermented. The Fermentation perfected, and the Grain thus ſoften'd; 'tis put, handful by handful, in a canvas Bag, to ſeparate the Flower from the Husks, which is done by rubbing and beating it on a Plank, laid acroſs the Mouth of the empty Veſſel that is to receive the Flower.

As the Veſſels are filled with this liquid Flower, there is ſeen ſwimming a top, a reddiſh Water, which is to be carefully ſcum'd off from time to time, and clean Water put in its Place; which, after ſtirring the whole together, is all to be ſtrained through a Cloth or Sieve, and what is left behind, put into the Veſſel with new Water, and expoſed to the Sun for ſome time; and as the Sediment thickens at the Bottom, they drain off the Water four or five Times, by inclining the Veſſel, but without paſſing it through the Sieve. What remains at bottom, is the *Starch*, which they cut in Pieces to get out, and leave it to dry in the Sun. When dry, 'tis laid up for Uſe.

To uſe *Starch*, they take as much as is needed, and ſteep in Water over Night, changing the Water four or five Times.

The *Starch-men* uſing the Refuſe of Wheat, only obſerve a Part of all theſe Things in their Proceſs; but their *Starch* falls far ſhort of this.

Starch is uſed along with Smalt or Stone-blue, to ſtiffen and clear Linnen. The Powder thereof is alſo uſed to whiten and powder the Hair. 'Tis alſo uſed by the Dyers to diſpoſe their Stuffs to take Colours the better.

STAR-*Chamber*; was a Chamber at *Weſtminſter*, formerly ſo called, from its Roof being painted with *Stars*. See CHAMBER.

Henry the VIIth and VIIIth, ordered, by ſeveral Statutes, that the Chancellor, aſſiſted by others there named, ſhould have Power to puniſh Routs, Riots, Forgeries, Embraceries, Perjuries, and ſuch other Miſdemeanors, as were not ſufficiently provided for by the common Law, and for which the inferior Judges were not ſo proper to give Correction. But [illegible] was intirely diſſolv'd, and ſo

STATE, or *Eſtate*, an Empire, Kingdom, Province or Extent of Country under the ſame Government. See EMPIRE, KINGDOM, *&c.*

Deputies, under the Name of the *States-General*, who were always to reſide at the *Hague*, and who alone are now called *States General*.

Since that new Regulation, there have been two General Aſſemblies of the *States* of the Provinces; the former held in 1600 at *Berg-op-Zoom*, to confirm the Truce agreed on with the Arch-duke *Albert*, with the greater Solemnity; and the latter in 1651.

STATES *of Holland*, an Aſſembly conſiſting of the Deputies of the Councils of each City; wherein reſides the Sovereignty of that Province.

Originally, none but the Nobility and the Six principal Cities had Seats or Voices in the *States*. At preſent there are the Deputies of 18 Cities.

The Nobility have the firſt Voice. The other Provinces of the Union have likewiſe their *States*, repreſenting their Soveraignty.

STATICAL *Baroſcope*. See BAROSCOPE.

STATICKS, STATICE, a Branch of Mathematicks, which conſiders *Weight* or *Gravity*, and the Motion of Bodies ariſing therefrom.

Thoſe who define Mechanicks, the Science of Motion, make *Statick* a Member thereof, *viz.* that Part which conſiders the Motion of Bodies ariſing from Gravity. See GRAVITY.

Others make them two diſtinct Doctrines; reſtraining Mechanicks to the Doctrine of Motion, and Weight, in reference to the Structure and Power of Machines; and *Statick* to the Doctrine of Motion, conſider'd merely as ariſing from the Weight of Bodies, without any immediate reſpect to Machines: On which footing, *Statick* ſhould be the Doctrine or Theory of Motion; and Mechanicks the Application thereof to Machines. See MECHANICKS.

For the Laws of STATICKS } See { GRAVITY, DESCENT, *&c.*
STATICAL *Barometer* } See { BAROMETER.

STATICKS, *Statici*, in Medicine, a kind of Epilepticks, or Perſons ſeiz'd with Epilepſies. See EPILEPSY.

The *Statick* differ from the Catalepticks, in that, theſe laſt have no Senſe of external Objects, nor remember any thing that paſſes at the Time of the Paroxyſm: Whereas the *Statici* are all the while taken up with ſome very ſtrong lively Idea, which they remember well enough, out of the Fit. See EPILEPSY.

STATION, in Geometry, *&c.* a Place pitch'd upon to [illegible] by [illegible] are fix'd [illegible] taken [illegible] the [illegible] ation, [illegible] an

Roman Balance. See STATERA.

STATERA was alſo an ancient Silver Coin, weighing four *Attic* Drachms, or Half a *Roman* Ounce. It was worth about two Shillings or two Shillings and Two-pence *Sterling*. See COIN.

STATE, or *Eſtate*, an Empire, Kingdom, Province or Extent of Country under the ſame Government. See EMPIRE, KINGDOM, *&c.*

The *State*, or *States* of the King of *England*, include the [illegible] Iſlands and the *Weſt India* Plantations, as *Virginia*, *Carolina*, *Maryland*, *&c.* to which may be added, the Dutchies of *Brunſwic-Lunenbourg*, *Bremen*, *&c.*

STATE is alſo uſed for the Policy or Form of Government of a Nation. Hence, *Miniſters of State*; *Reaſons of State*, *&c.* See RATIO *Status*, *&c.*

Politicians make ſeveral *Forms of State*, *viz.* the *Monarchic*, as that of *England*; ſee MONARCHY: The *Democratic*, as that of *Rome* and *Athens*; ſee DEMOCRACY: The *Oligarchic*, as that of *Venice*; ſee OLIGARCHY: And the *Ariſtocratic*, as that of *Sparta*; ſee ARISTOCRACY, *&c.*

STATE *of a Diſeaſe*. See ACME.

STATES, a Term applied to the ſeveral Orders, or Claſſes of a People, aſſembled to conſult of Matters for the publick Good. See ESTATES.

STATES-*General*, the Name of an Aſſembly, conſiſting of the Deputies of the Seven United Provinces.

In this Aſſembly, the Deputies of each Province, what Number ſoever they be, have only one Voice, and are eſteem'd as but one Perſon; the Votes being given by Provinces. Each Province preſides at the Aſſembly in its Turn, according to the Order ſettled among them; *Guelderland* preſides firſt, then *Holland*, *&c.* This Aſſembly is the Repreſentative of the Soveraignty of the Union, which reſides principally in the General Aſſembly of the *States* themſelves of all the Provinces: But as the Aſſembly ordinarily conſiſts of 7 or 800 Perſons, it was reſolved, after the Departure of the Earl of *Leiceſter*, in order to avoid Expence, and the Confuſion of ſo numerous a Body, that the Provincial Eſtates ſhould, for the future, be ordinarily repreſented by their

Angle to be taken to the next *Station*; which includes the whole Buſineſs of Surveying. See SURVEYING.

In Levelling, the Inſtrument is *rectified*, that is placed level, at each *Station*, and Obſervations made forwards and backwards. See LEVELLING.

STATION, in Aſtronomy, the Poſition or Appearance of a Planet in the ſame Point of the Zodiac for ſeveral Days. See PLANET.

As the Earth, whence we view the Motions of the Planets, is out of the Centre of their Orbits, the Planets appear to proceed irregularly; being ſometimes ſeen to go forwards, that is from Weſt to Eaſt, which is called their *Direction*; ſometimes to go backwards, or from Eaſt to Weſt, which is call'd their *Retrogradation*. See DIRECTION and RETROGRADATION.

Now between theſe two States, there muſt be an intermediate one, wherein the Planet neither appears to go backwards nor forwards, but to ſtand ſtill and keep the ſame Place in her Orbit, which is call'd her *Station*. See STATIONARY.

STATION, in Church Hiſtory, is uſed for the Faſts of the 4th and 6th Day of the Week; that is, thoſe of *Wedneſday* and *Friday*, which many among the Ancients obſerved with much Devotion.

Theſe Faſts only held to 3 o'Clock in the Afternoon. See FAST.

S. *Peter* of *Alexandria*, in his *Canonical Epiſtle*, *Can.* 15. obſerves, that it was appointed in conformity with the ancient Tradition, to faſt weekly on thoſe Days: On *Wedneſday*, in Memory of the Counſel the *Jews* took to put our Saviour to Death; and on *Friday*, on account of his Paſſion; ſome regard to which is ſtill had by many in the Church of *England*.

STATION is alſo uſed in the Church of *Rome*, for certain Churches where Indulgences are to be had on certain Days. See INDULGENCE.

'Twas St. *Gregory* that fix'd the *Stations* at *Rome*, *i. e.* the Churches where the Office was to be perform'd each Day of *Lent*, and on Solemn Feaſt Days. Theſe *Stations* he mark'd

HYPOTYPOSIS

Greece commands *Europe*: *Europe* the whole World: Therefore my Son commands the whole World.

This Method of Diſputing, prevailed much among the Stoicks; eſpecially with *Zeno* and *Chryſippus*. But 'tis very captious and ſophiſtical.

The Word is formed from the *Greek* σωρὸς, cumulus, Heap.

SORRANCES, among Farriers, is uſed to ſignify two Things, *viz.* either an ill State or Habit of a Horſe's Body, ariſing from ſome Part diſeaſed; or a Looſening and Solution of the Continuity of the Parts, which according to the various Circumſtances thereof, acquires various Names, as *Fracture*, *Wound*, *Ulcer*, *Rupture*, *Convulſion*, *Cramp*, *Excoriation*.

SORTES, in Antiquity, *Lots*, a Method of deciding dubious Caſes, where there appears no ground for a Preference, by referring the Thing to the Conduct of Chance; as in caſting of Dice, drawing of Tickets, &c. See CHANCE.

The ancient *Sortes* or *Lots*, were inſtituted by God himſelf; and in the Books of the *Old Teſtament*, we meet with divers ſtanding and perpetual Laws, and divers particular Commands, preſcribing and regulating the Uſe thereof. Thus the Scripture informs us, That the *Lot* fell on St. *Matthias*, when a Succeſſor to *Judas* in the Apoſtolate was to be choſen. And our Saviour's Garment itſelf, was caſt *Lots* for. *Sortiti ſunt Chriſti Veſtem.*

The SORTES *Præneſtinæ*, were famous among the *Greeks*. The Method of theſe, was to put an Infinity of Letters, or even whole Words into an Urn; to ſhake them together, and throw them out; and whatever ſhould chance to be made out in the Arrangement of the Letters, &c. compoſed the Anſwer of this Oracle.

ceeded to the Uſe of the *Sortes Præneſtinæ*.

This Superſtition paſs'd hence into Chriſtianity; and the Chriſtians took their *Sortes* out of the Books of the *Old* and *New Teſtament*. The firſt Paſſage that it preſented, upon opening a Book of Scripture, was eſteem'd the Anſwer of God himſelf.

If the firſt Paſſage did not happen to be any Thing to the Purpoſe for which the *Sortes* were conſulted; another Book was opened, till a Paſſage were met withal, that might be taken for an Anſwer. This was called *Sortes Sanctorum*.

St. *Auguſtin* does not diſapprove of this Method of learning Futurity, provided it be not uſed for worldly Things; and owns he has practiſed it himſelf.

Gregory of *Tours* adds, That the Cuſtom was, to lay the Bible on the Altar, and to pray the Lord, that he'd diſcover what was to come to paſs.

Inſtances of the Uſe of the *Sortes Sanctorum* are very frequent in Hiſtory. *Heraclius*, Mr. *Fleury* tells us, in his War againſt *Cozroe*, to learn where he ſhould take up his Winter Quarters, purified his Army for three Days, and then opened the Goſpels, and found the Place appointed for his Winter Quarters, was in *Albania*.

Gilbert of *Negent*, informs us, That in his Time, that is, about the beginning of the XIIth Century, the Cuſtom was at the Conſecration of Biſhops, to conſult the *Sortes Sanctorum*, to learn the Succeſs, Fate, &c. of their Epiſcopate.

The Practice is founded on a Suppoſition, that God preſides over the *Sortes*; and on the 33d Verſe of the 16th Chapter of *Proverbs*; *The Lot is caſt in the Boſom, and its Deciſion is from the Almighty.*

In effect, many Divines hold, that the *Lot* is conducted in a particular Manner by Providence; that 'tis an extraordinary Manner wherein God declares his Will by a kind of immediate Revelation. The *Sortes Sanctorum*, however, were condemn'd by the Council of *Agda* in 506, at the Time they were beginning to take footing in *France*, &c.

SORTILEGE, a kind of Divination by *Sortes* or *Lots*. See SORTES.

SOTERIA, in Antiquity, Sacrifices offered to the Gods, in Gratitude for their having delivered from Danger. See SACRIFICE.

The Term is alſo applied to poetical Compoſitions made for the ſame End. *Orpheus* is the firſt, who appears to have compoſed *Soteria*.

Our *Latin* Poets give the ſame Name to Poems in *Latin* Verſe, wrote to give Thanks to God or the Saints, for having preſerved them on any Occaſion: *F. Petavius* being delivered from a dangerous Diſeaſe, by the Interceſſion, as he ſuppoſed, of St. *Genevieve*, compoſed that fine Piece in Honour of that Saint, ſtill extant under the Title of *Soteria*.

The Word is form'd from the *Greek*, σωτὴς, *Saviour*.

SOVERAIGN, the firſt Being; the Supreme, or the Almighty: A Term, in Strictneſs, only applicable to God.

Paſquier derives it from the *Latin*, *Superior*, the Firſt in any Thing, or he who is ſuperior to the reſt.

Whence, in the ancient *French* Cuſtoms, we meet with *Soveraign* Maſter of the Houſhold; *Soveraign* Maſter of the Foreſts; *Soveraign* Maſter of the Treaſury: and hence, under *Charles* VI. the Title *Soveraign* is given to Bailiffs and Seneſchals, with regard to their Superiority over *Prevots* and *Chatelains*.

SOVERAIGN, with regard to Men, is applied to Kings and Princes, who are Supreme and Independant, and hold of no Body but God and their Sword. See KING, PRINCE, &c.

The Authority of a *Soveraign* is only bounded by the Laws of God, of Nature, and the fundamental Laws of the State.

The Title is alſo given to ſuch as are inveſted with certain Rights, which only belong to *Soveraigns*: As the Right of Coining Money; ſending Agents to Diets, to treat of War and Peace: In which Senſe, the Feudatories of the Empire, and the Tributaries of the Grand Signor, are called *Soveraigns*.

Soveraign is alſo applied to Judges, who have a Power from a Prince, to decide the Proceſſes of his Subjects without Appeal or in the laſt Reſſort. At *Paris* there are five *Soveraign* Companies; the Parliament, the Chamber of Accompts, the Court of Aids, the Grand Council, and the Court of Monies. In *England*, we have but one *Soveraign* Court; the Houſe of Lords.

SOUL, a Spirit incloſed in an organiz'd Body. See SPIRIT and BODY.

SOVERAIGN, with regard to Men, is applied to Kings and Princes, who are Supreme and Independant, and hold of no Body but God and their Sword. See KING, PRINCE, &c.

which they hold to be Divine, and infuſed by the Breath of God.

An *Irrational* or *Senſitive Soul*, which Man has in common with Brutes, and which is form'd out of the Elements.

To which ſome add a *Vegetative Soul*; which we have in common with Plants; and which, as the Firſt is the Principle of Reaſon and Underſtanding, or that in us which thinks and underſtands; and the Second, the Principle of Life; ſo this Third is the Principle of Growth, Nutrition and Vegetation. See VEGETATIVE, &c.

The *Epicureans* took the Subſtance of the *Soul*, we mean of the rational *Soul*, to be a ſubtil Air, compoſed of their Atoms, or primitive Corpuſcles. See ATOM.

The Stoicks held it to be a Flame or Portion of heavenly Light.

Spinoſa and his Followers, allowing of only one kind of Subſtance, *viz.* Matter, maintain the *Soul* to be of the ſame Subſtance with the Body, *viz.* Material. See SUBSTANTIAL.

The *Carteſians* make Thought the Eſſence of the *Soul*, and from this Principle, deduce its Immateriality and Immortality. See THINKING.

But the Principle is Falſe; nor is there any need to define the *Soul* a Subſtance that thinks, to prove it Immortal. 'Tis enough, that the *Soul* be capable of Thinking; and that it produce its own Thoughts, without having Thought its Eſſence. 'Tis no more eſſential to the *Soul* to Think than to Will: For a Thing I can conceive the *Soul* without, cannot be its Eſſence.

Again, if Thought be the Eſſence of the *Soul*; as a Thing cannot produce itſelf, its own Being, or Eſſence; the *Soul* does not produce its own Thoughts, nor its own Will: And thus is it brought to the Condition of Brutes, or even of inanimate Bodies without any Action, any Liberty, &c.

If the *Carteſians* only mean this of the Faculty of Thinking; they do wrong even to call this the Eſſence of the *Soul*. 'Tis no more its Eſſence, than the Faculty of Willing is. And we conceive ſomething in the *Soul*, prior to both thoſe Faculties.

The *Soul* is a ſpiritual Subſtance, proper to inform, or animate a human Body, and by its Union with this Body, to conſtitute a reaſonable Animal or Man. This is its Eſſence; and this its Definition.

It muſt be owned, the *Carteſians* prove the Spirituality and Immortality of the *Soul*, from its Thinking, exceedingly well: But they are not to have the Honour of this Proof, as their own Invention. All the great Philoſophers uſed it before them, and uſe it ſtill. See IMMORTALITY.

The Philoſophers are not at all agreed, as to the Manner wherein the *Soul* reſides in the Body. Some hold it equally diffuſed throughout every Part thereof. Others ſay it influences

HYPOTYPOSIS

ABBREVIATURE : INTER-EST

Inter. præp. cum acc. (1) *Between*, or *betwixt*. (2) *In*, or *within*. (3) *In*, *at*, or *whilst* a thing is doing. (4) *Above*, *before*, *in comparison*. (5) With a pronoun, *mutually*, *reciprocally*, *one another*, *one with another*.

Est. [*a* sum] *He*, *she*, *it*, *is*.

EXERCISE, a Repetition of any Operation, for the ſtrengthening or retaining of a Habit. See HABIT.

Thus, we uſe *Exerciſe* of the Body, for the acquiring, or maintaining of Health; as it contributes both to the Expulſion of the Excrements, and preſerving the Tone, and Spring of the Solids. See HEALTH.

People who live a ſedentary Life, and do not uſe *Exerciſe*, are liable to Defluxions, which bring on other Diſorders. Games of Hazard are to be diſcountenanced, and thoſe of *Exerciſe* to be promoted. See GAMES.

Exerciſe and Quiet make one of the Phyſicians Non Naturals. See NON-NATURALS.

NON-*Naturals*, in Medicine, *Res Non Naturales*, are the Cauſes and Effects of Diſeaſes, whether near or remote. See DISEASE.

Phyſicians have digeſted all the Cauſes of Diſeaſes into ſix Claſſes, which they call the ſix *Non-naturals*. Theſe are,

1. Air. 2. Meat and Drink, 3. Motion and Reſt. 4. The Paſſions of the Mind. 5. Excretions and Retentions. 6. Sleep and Waking. See each under its proper Article, AIR, MEAT, DRINK, *&c.*

They are thus call'd, becauſe by their uſe or abuſe they become either Good, *Naturals*, or Evil, *Contra-naturals*.

But the Diviſion, in effect, is of no great uſe; the Cauſes of Diſeaſes being much more commodiouſly laid down otherwiſe. See DISEASE.

Ex, *prep.* out of, of, for, from, by, in, with, above, before, since, after, among, *or* one of, according to, in respect to, by reason of, for the sake of [ed

Exercĭtus, ûs, *m.* an army, a host, *or* band of armed soldiers, a great flock, *or* shoal

Exercĭtio, ōnis, *f.* exercise, a share

Erciscor, i, *dep.* to divide lands

HYPOTYPOSIS

ARMS, are alſo the natural Weapons, or Parts of Defence of Beaſts; as Claws, Teeth, Tuſks of Elephants, Beaks of Birds, &c. See BILL, TALON, TUSK, &c.

Some Animals are ſufficiently guarded againſt all common Dangers by their natural Cloathing, their Armature of Shells, as the Tortoiſe, &c. See SHELL, TORTOISE, &c. —Others, deſtitute of this Guard, are *armed* with Horns; others with ſharp Quills, or Prickles, as the Porcupine and the Hedgehog; others with Stings, &c. See HORN, STING, &c.

ARMS are alſo uſed figuratively for the Profeſſion of a Soldier.—Thus we ſay, he was bred to *Arms*. See SOLDIER.

COAT *of Arms*, in Heraldry, a Cloke, or Habit bore by the antient Knights over their Arms, both in War, and at Tournaments; and ſtill bore by the Heralds at Arms. See ARMS, HERALD, &c.

Arms make the Subject of the Art of *Heraldry*. See HERALDRY and BLAZON.

Three *Flowers de lys*, in a Field Azure, are the *Arms* of *France*.—The *Arms* of *England* are three Lyons.—In the *Arms* of *Great-Britain* are Quartered the *Arms* of *France*, *England*, *Scotland*, and *Ireland*. See QUARTER and QUARTERING.

HYPOTYPOSIS

HYPOTYPOSIS

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SUBJECT, a Perſon under the Rule and Dominion of a Soveraign Prince or State.

Of *Subjects*, ſome are ſo by Birth, others by Acts of Naturalization. Anciently, the Lords call'd, abuſively, thoſe who held Lands or Fees of them, or ow'd them any Homage, *Subjects*.

SUBJECT is alſo uſed for the Matter of an Art or Science; or that which it conſiders, or whereon it is employ'd: Thus the human Body is the *Subject* of Medicine; and in this Senſe, Anatomiſts call the Body they are Diſſecting, and whereon they read Lectures, their *Subject*. See OBJECT.

The *Subject* of Logic, is Thinking or Reaſoning; but more particularly, in a Syllogiſm, one of the Terms of a Propoſition is call'd the *Subject*, and the other the *Attribute*. See PROPOSITION.

In Poetry, the *Subject* is the Matter treated of; the Event related, or ſet in a fine View, and inrich'd with Ornaments.

SUBJECT is alſo the Subſtance or Matter to which an Accident is added. See ACCIDENT.

'Tis a Maxim, That two Contraries can never ſubſiſt in the ſame *Subject*.

Encyclopædia Britannica;

OR, A *James Fullerton's*

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M.DCC.LXXI.

SUBJECT, a perſon under the rule and dominion of a ſovereign prince or ſtate.

SUBJECT, is alſo uſed for the matter of an art or ſcience, or that which it conſiders, or whereon it is employed: thus the human body is the ſubject of medicine.

HYPOTYPOSIS

SUBJECT, a Perſon under the Rule and Dominion of a Soveraign Prince or State.

ESTRAY, ſignifies any tame Beaſt found within any Lordſhip, and not owned by any Man; in which Caſe, being cried, according to Law, in the Market adjoyning, if it be not claimed by the Owner in a Year and a Day, it is then the Lord's of the Soil where found.

ESTRAY (ЕСТЬ РАЙ) означает любой найденный зверь в пределах любого Лордства и не принадлежащий ни одному Мужчине (Королю или Принцу); в этом случае, будучи закриченным, согласно Закону, на соседнем рынке оно не будет востребовано владельцем в течение года и одного дня, оно становится почвой Лорда, где найдено.

SCOT or *Scoth*, from the *Saxon Sceas*, a Part or Portion; is a certain Cuſtom or common Tallage, according to *Raſtal*, made to the Uſe of the Sheriff or his Bailiffs; but now ſignifies a cuſtomary Contribution laid upon all Subjects, according to their Ability; for whoever are aſſeſſed to any Contribution, are generally ſaid to pay *Scot and Lot*.

SCOTTA, or SCOTTUS. See the article SCOT.

SCOT, SCOTTA, or SCOTTUS, a cuſtomary contribution laid upon all ſubjects, according to their ability.

Whoever are aſſeſſed to any contribution, though not by equal portions, are ſaid to pay *ſcot and lot*.

Church SCOT. See the article CHURCH *ſcot*.

SCOTIA *, in architecture, a ſemi-circular cavity or channel between the tores, in the baſes of columns.—See *Tab. Archit. fig.* 4.

* The *ſcotia* is a concave, dark moulding; whence its name, *viz.* from σκότος, obſcurity, darkneſs.

The *ſcotia* has an effect juſt oppoſite to that of the quarter-round.—Our workmen frequently call it the *caſement*.

It is alſo called *trochilus*, partly from its form. See TROCHILUS.

In the Inonic and Corinthian baſe, there are two *ſcotias*, the upper whereof is the ſmaller.—*V. Tab. Archit. fig.* 32. *lit. b, c.* and *fig.* 26. *lit. i, k.*

According to Felibien, the cavetto is a fourth part of the *ſcotia*. See CAVETTO.

SCOTISH *terms*. See the article TERMS.

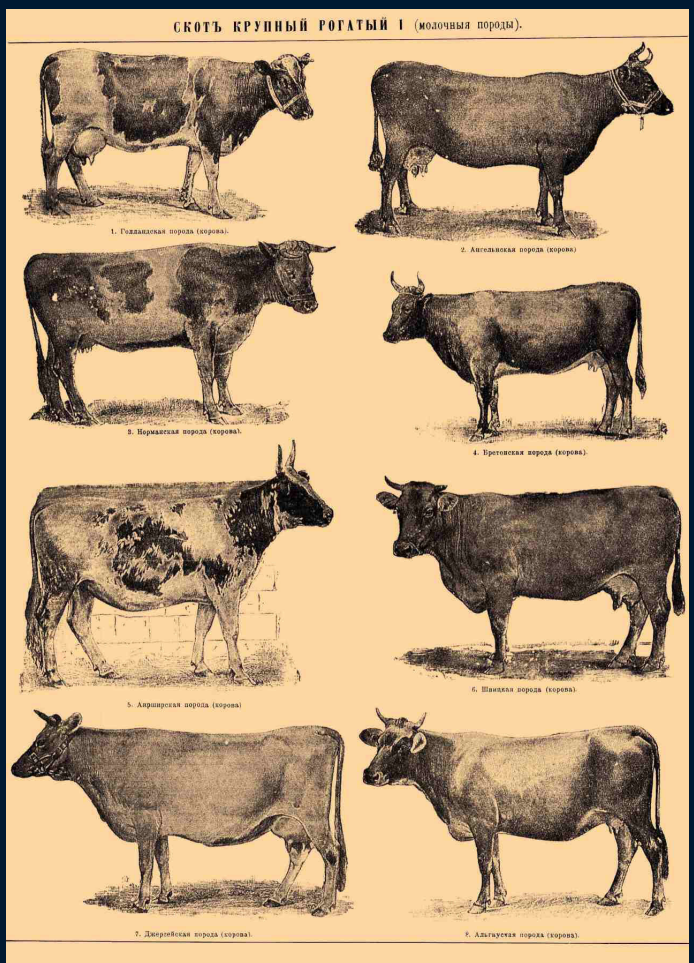
HYPOTYPOSIS

SCOTISTS, a ſect of ſchool divines and philoſophers; thus called from their founder, J. Duns Scotus, a Scotiſh, or as others ſay, an Iriſh cordelier; who maintained the immaculate conception of the virgin, or that ſhe was born without original ſin; in oppoſition to Thomas Aquinas and the Thomiſts.

As to philoſophy, the *Scotiſts* were, like the Thomiſts, peripateticks; only diſtinguiſhed by this, that in each being, as many different qualities as it had, ſo many different formalities did they diſtinguiſh; all diſtinct from the body itſelf; and making, as it were, ſo many different entities: only theſe were metaphyſical, and, as it were, ſuperadded to the being.

MAN, in zoology. See Homo.

WOMAN, the female of man. See Homo.



A man [*not a brute*] Homo, mortalis. ¶ *Because she was born a man,* *A man* [*not a child*] Vir. ¶ *He is grown a man,* Excessit ex ephebis; togam virilem sumpsit. *When I became a man,* Postquam factus sum vir. *A man* [*not a woman*] Vir, mas. ¶ *If we show ourselves brave men,* Si viri volumus esse. *Let us see how much of a man you are,* Ostende qui vir sis. *Men should not scold like women,* Dedecet viros muliebriter rixari.

A man [*any man*] Aliquis, quivis. *Note,* The Romans generally, when they speak of a person indefinitely, use the second person singular, whereas the English chiefly use the third; as, ¶ *A man shall be valued according to what he has,* Assem habeas, assem valeas. *A man may have any thing for money,* Quidvis nummis præsentibus opta, & veniet. *But what can a man do?* Sed quid agas?

HYPOTYPOSIS

SCLAVONIC, the language of the Sclavi, an ancient people of Scythia Europæa; who, about the year 518, quitting their native country, ravaged Greece and eſtabliſhed the kingdoms of Poland and Moravia, and at laſt ſettled in Illyria: which thence took the name of *Sclavonia*.

The *Sclavonic* is held, after the Arabic, the moſt extenſive language in the world: it is ſpoke from the Adriatic to the north ſea, and from the Caſpian to Saxony, by a great variety of people; who are all, the deſcendants of the ancient Sclavi, *viz.* the Poles, Muſcovites, Bulgarians, Carinthians, Bohemians, Hungarians, Pruſſians, Suabians, *&c.* each of whom, however, have their particular dialect; only the *Sclavonic* is the common mother of their ſeveral languages, *viz.* the Poliſh, Ruſſian, Hungarian, *&c.*

By a Latin chronicle of the Sclavi, compoſed by Helmold, a prieſt of Boſow, and Arnold abbot of Lubec, and corrected by M. Leibnitz, it appears, that the Sclavi anciently inhabited the coaſts of the Baltic ſea, and were divided into eaſtern and weſtern: in the latter whereof, were the Ruſſians, Poles, Bohemians, *&c.* And in the former, the Vandals.

Dom. Maur. Orbini Rauſer, abbot of the order of Malta, in an Italian hiſtory of the Sclavi, intitled, *Il regno de gli Slavi*, printed in 1601, will have them to be originally of Finland in Scandinavia. Laur. Pribevo, a Dalmatian, in an expreſs diſcourſe on the origin of the Sclavi, maintains them to be originally of Thrace, and the ſame with the Thracians, the poſterity of Thiras, who was the ſeventh ſon of Japhet. Theod. Polycarpowitz, in a Greek, Latin and *Sclavonic* dictionary, printed at Moſcow in 1704, obſerves, that the word *Sclava*, whence *Sclavonic* is formed, ſignifies in their language, *glory*.

RURAL*, or RUSTIC, ſomething that relates to the country.

* The word is form'd of the Latin *rus, ruris*, country.

RURAL *dean*, in the antient church was a temporary dean appointed by the biſhop or archbiſhop, for ſome particular miniſtry, without canonical inſtitution.

The *rural* dean is the ſame with what in the laws of Edward the confeſſor, is called *decanus epiſcopi*, the *biſhop's dean*—In ſome places theſe deans ſeem to have been called *chorepiſcopi*.

Heylin obſerves, that each dioceſe has in it one or more archdeaconries for diſpatch of eccleſiaſtical buſineſs; and each archdeaconry is ſubdivided into *rural deaneries*, fewer or more, according to the extent thereof, the deans whereof were alſo called *archipresbyteri* and *decani chriſtianitatis*.

RUSSIA-*company*. See the article COMPANY.

HYPOTYPOSIS

PLEBANUS was anciently the title of a rural dean. See RURAL *dean*.

The denomination arose hence, that these deanries were then affixed to the *Plebania*, or chief mother-church within such a district, which at first was usually ten parishes.

PLEBANUS seems also to have been used for a parish-priest of such a large mother-church, as was exempt from the jurisdiction of the ordinary, so that he had the authority of a rural dean committed to him by the archbishop, to whom the church was immediately subject.

PLEBEIAN, PLEBEIUS, a person of the rank of the populace, or common people.

The term is chiefly used in speaking of the ancient Romans, who were divided into *senators*, *knights*, and *Plebeians* or *commons*.

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Population register

A poplar-tree, populus
Of poplar, populeus
A poppet, pupa
Poppy, papaver
Of poppy, papaverus
Poppy-coloured, papaveratus
Poppy-juice, meconium
The populace, plebs, vulgus
Popular (vulgar), vulgaris, plebeius; (pleasing), popularis, vulgo acceptus
Popularity, popularitas
Popularly, populariter
Populous, populo frequens
Populousness, populi frequentia

Plebeian, plebeius
A pledge (pawn), pignus, depositum, arrhabo; (proof), testimonium; (surety), præs, vas

HYPOTYPOSIS

Pŏpŭlābĭlis, e. (populor) *That may be laid waste or destroyed;* Ov.

Pŏpŭlābundus, a, um. i. q. Populans. *Laying waste, destroying;* Liv.

Pŏpŭlāris, e. (populus) I. *Of, belonging to, or proceeding from the people or inhabitants (especially the common people) of a town or country;* lex, i. e. populi, Cic.: munus, id., a present to the people: cœna, Plaut., an entertainment given to the people on occasion of a public rejoicing: strepitus, Liv., of the people: laus, Cic., among the people: thus also, gloria, admiratio, id.: honor, id., bestowed by the people: aura, id., favour among the people: thus also, ventus, id.: civitas, Plin., democracy: hence, popularia, sc. sedilia, Suet., the seats of the people in the theatre: also, *common, usual with the people;* carmen, Sen., a popular song; sensus, usus, verba, Cic. II. *Of the same people or town, of the country, native, indigenous;* flumina, Ov.: hence Populares, subst. *A fellow countryman;* Cic.: popularem alicujus loci, id.: also of animals; Ov.: Plin.: hence fig., *belonging to the same company, society, party, set, or gang; associate, partner, accomplice, fellow;* populares sceleris, Sall.: popularibus nostris hoc dico, Sen., of my sect, i. e. the Stoics. III. *That favours or seeks the favour of the (common) people, and willingly accomodates himself to them;* consul, Cic.: ingenium, Liv.: sacerdos, i. e. Clodius, Cic.: hence a party at Rome were called populares, who sided with the people against the senate; id. IV. *Pleasant or agreeable to the people, in favour with or beloved by them, popular;* clementia, Cic.: lex, Liv.: nomen, Luc.: nihil popularius, Liv. V. *Resembling or like the common people;* i. e. 1. *Common, mean, bad;* pulli, Colum., common bees; sal, Cato. 2. *Changeable, not established on sure grounds, not firm or stable, not resting on a firm basis;* imperium, Cic. VI. *That moves or makes an impression on the people;* lacrimæ, Cic.: petitio, Q. Cic. VII. Popularis, *A citizen,* i. e. *one that is not a soldier;* Capitol.

Pŏpŭlārĭtas, ātis. f. (popularis) I. *The relation which subsists between persons belonging to the same country;* Plaut. II. *A courting of popular favour;* Suet.

Pŏpŭlārĭter. adv. (popularis) I. *After the manner of the people in a common or usual manner, vulgarly;* Cic. II. *In a manner devoted to or pleasing the people, with the approbation of the people, in a manner that makes an (agreeable) impression on the people, popularly, in a popular manner;* agere, Cic.: hence, *in a manner calculated to instigate the people, with too much devotion to the people, for the sake of pleasing the people, to humour the populace;* id.

Pŏpŭlātim. adv. (populus) *From people to people, among all nations or in all towns, everywhere, generally, universally;* Cato.

Pŏpŭlātio, ōnis. f. (populor) I. *A laying waste; devastating, ravaging, spoiling, ransacking, depopulating, pillaging, plundering;* Cæs.: also, *booty gained in this manner;* pleni populationum, Liv.: also fig.; morum, Plin., ruin, corruption: also, *a ruining by extravagant expenses;* Colum. II. *The people, multitude, great number of people;* Sedul.

Pŏpŭlātor, ōris. m. (populor) *A destroyer, waster, ravager, depopulator, pillager, plunderer;* Liv.: also of animals; Ov.: also fig.; civitas, Quint.

Pŏpŭlātrix, icis. f. (populator) *She that lays waste, destroys, or pillages;* Stat.

Pŏpŭlātus, us. m. i. q. Populatio; Lucan.

Pŏpŭlētum, i. n. (populus) *A place planted with poplars;* Plin.

Pōpŭleus, a, um. (populus) *Of poplar;* Virg.: sorores, Val. Fl., changed into poplar: flexus, id., i. e. poplars planted in a circle.

Pōpŭlĭfer, a, um. (populus and fero) *That bears poplar trees;* Ov.

Pŏpŭlĭfŭgia, ōrum. n. (populus and fugio) *A feast kept in commemoration of the flight of the people;* Varr.

Pŏpŭliscītum, i. n. *A decree of the people;* Nep.

Pŏpŭlĭto, āre. Freq. of populo; Pand.

Pōpulneus, a, um. i. q. Populeus; Cato.

Pōpulnus, a, um. i. q. Populeus; Plaut.

Pŏpŭlo, āvi, ātum, āre. and **Pŏpŭlor**, ātus sum, āri. (populus) *To lay waste, devastate, plunder, pillage, desolate, destroy, depopulate;* agros populabatur, Cic.: uri sua popularique (passivè), Liv.: provinciæ populatæ, Cic.: populavit, Propert.: populat acervum curculio, Virg.: hence fig., *to mutilate, deprive of its parts,* or gen., *to deprive of any thing;* tempora (the temples) populata auribus raptis, Virg.: hamus populatus, i. e. esca spoliatus, Ov.: also, *to rob;* Sen.—Synon. Vastare, to lay waste: populari and depopulari, to depopulate, deprive of its inhabitants; both these, as also vastare, of districts and countries: diruere, to throw down, destroy: excidere, to raze; delere, to annihilate; of towns, buildings, &c.

Pŏpŭlor, āri. See Populo.

Pŏpŭlōsĭtas, ātis. f. (populosus) *A multitude;* Arnob.

Pŏpŭlōsus, a, um. (populus) *Populous, numerous;* Apul.: populosior, Veget.: populosissima insula, Solin.

Pŏpŭlus, i. m. (for pubulus, from pubes) Prop. *The population that is fit for service:* hence, I. *A people,* i. e. *inhabitants of a town, state, or country, without the supreme magistracy;* as, at Rome without the senate; senatus populusque Romanus, Cic. II. *The people, as distinguished from the senate and the knights,* i. e. *the common people, commonalty;* dat populus, dat gratus eques, dat tura senatus, Mart.: populo divisit, Liv.: hence, populus, for, *a street;* hæc populum spectat, Ov. III. *A people,* i. e. *all the inhabitants of a town, state, or country, comprehending both magistrates and subjects;* populus Romanus, victor omnium gentium, Cic.: non populi, sed plebis magistratum esse, Liv.: quæstio ad populum pertinet, Cic., to the people, i. e. to the judges who were to decide in the name of the people: thus also the courts of justice held by the prætor are called judicia populi, id.: in such instances it may frequently be rendered, *state,* also, *city;* cum populo contrahunt, id. IV. Populus is also frequently a part of a nation (which is called gens); thus the Germans are a gens, of which the Austrians, Saxons, &c. are populi; hence, non ex iisdem populis (towns, communities), quamquam eadem semper gens (nation, country), Liv. V. Fig. *People,* i. e. *large number, crowd, throng, multitude;* fratrum, Ov.: in tanto populo fratrum, Justin. 10, 1, 6; hence of bees, *a stock;* duo populi (apum), Colum.: and gen., *a large number;* imaginum, Plin.: scelerum, Sidon.—Synon. Populus is the people, including all individuals as living together and moving in one body, without respect to their origin or civil constitution. In the latter relation, the people are called civitas. Natio, or gens, the people so far as a common origin connects the individuals; gens is the more general term, the great body, to which the nationes belong as a subdivision. But this difference of gens and natio is not always strictly observed: see Herzog. ad Cæs. B. G. 6, 10. Respecting plebs, and vulgus, see Plebs.

Pōpŭlus, i. f. *A poplar;* Ov.: alba, Hor., the silver poplar, white poplar.

Porca, æ. f. (porcus) I. *A female swine, a sow;* Cato: Virg. II. *The ridge between two furrows, a balk of land;* Varr. III. In Spain, *A piece of ground thirty feet broad and a hundred and eighty long;* Colum.

Porcārius, a, um. *Of or belonging to swine;* vulva, Plin.: hence, Porcarius, *A swineherd;* Jul. Firm.

Porcastrum, i. n. *Purslain;* Apul.

Porcellīnus, a, um. (porcellus) *Of young swine;* Apic.

Porcellio, ōnis. m. *A sow or cheslip;* Cæl. Aur.

Porcellus, i. m. (dimin. of porculus) *A little pig;* Varr.: Phædr.

Porceo, ēre. *To keep off or back, to hinder;* Enn.

Porcētra, æ. f. (porca) *A sow that has once littered;* Meliss. ap. Gell.

Porcilāca, æ. f. *Purslain;* Plin. 20, 81, ed. Hard.

Porcīnārius, i. m. (porcus) *A dealer in swine;* Plaut.

Porcīnus, a, um. (porcus) *Of swine;* porcina, sc. caro, pork, Plaut.: vox, Sen., i. e. porci: hence, caput, a kind of battle array, i. q. Cuneus, Veget.

Porcŭla, æ. f. Dimin. of porca; Plaut.

Porcŭlātio, ōnis. f. (porculus) *A breeding of young swine;* Varr.

Porcŭlātor, ōris. m. (porculus) *A feeder or breeder of young swine;* Colum.

Porcŭlētum, i. n. (porca, II.) *A field divided into furrows or beds;* Plin.

Porcŭlus, i. m. (dimin. of porcus) I. *A little pig;* Plaut.: marinus, Plin., a sea-hog, porpoise. II. *A certain hook in an oil press,* according to Turnebus; Cato R. R. 19.

Porcus, i. m. (from the old Attic πόρκος) *A hog;* also gen., *a pig,* usually, *a young pig,* such as is offered in sacrifice, *a porkling, porker;* Cic.: porcos suos alat scrofa, Varr.: hence, porcus femina, a young sow, sow-porkling, Cic.: Trojanus, i. e. a pig stuffed with other animals; as, for the table, Macrob.: porci caput, a form of battle array, Ammian.: hence, porcus. 1. A term of reproach applied to a person fond of good living, *A gormandizer, glutton;* porcus, de grege Epicuri, Hor. 2. *A kind of sea-fish;* Plin.

Porgo, ĕre. I. For porrigo; Virg.: Cic. in Arat. II. For pergo; Lucr. 1, 931; but ed. Creech. has pergo.

Porphyrĕtĭcus, a, um. *Of a purple colour,* or, *of or resembling porphyry;* marmor, Suet.

Porphyrio, ōnis. m. (πορφυρίων) *A kind of water fowl,* Fulica porphyrio, L.; Plin.

Porphyrītes, æ. m. (πορφυρίτης) Lapis, and without lapis, Plin., *Red marble, porphyry.*

Porphyrītis, ĭdis. f. (πορφυρῖτις) *Purple-coloured,* Plin.

Porrāceus, a, um. (porrum) I. *Of leeks;* Plin. II. *Like leeks, leek-green;* Plin.

Porrecte. adv. *Extensively, far;* porrectius, Ammian.

Porrectio, ōnis. f. (porrigo) = I. *A stretching out, extending;* digitorum, Cic. II. *A straight line;* Vitr.

Porrectus, a, um. I. Part. of porrigo; see Por-

HYPOTYPOSIS

DEPARTURE, in Navigation, is the Eafting, or Weſting of a Ship, with reſpect to the Meridian it *departed*, or fail'd from. See MERIDIAN.

Or 'tis the Difference of Longitude, either Eaſt or Weſt, between the preſent Meridian the Ship is under, and that where the laſt Reckoning, or Obſervation was made. See LONGITUDE.

This *Departure* any where, but under the Equator, muſt be accounted according to the Number of Miles in a Degree proper to the Parallel the Ship is under. See *Mercator's* SAILING.

DEPHLEGMATED, in Chymiſtry, an Epithet applied to Spirits that are well clear'd of Water, or Phlegm. See SPIRIT, and PHLEGM.

To effect which, they *rectify* them, *i. e.* diſtil them over and over, till they be left quite pure. See DISTILLATION and RECTIFICATION.

DEPHLEGMATION, in Chymiſtry, is the Act of purifying, or clearing a Fluid of its Phlegm, or Water.

This is perform'd by diſtilling the Spirit, or other Fluid over and over; by which means, the ſpirituous Part aſcends, and leaves the Phlegm, or Water behind. When the Spirit is thus diſengag'd of all its Phlegm, or, at leaſt, as much as it can be, it's call'd, a *dephlegmated Spirit*. See PHLEGM.

DEPILATORY, or DEPILATIVE, in Medicine, a Plaſter, or Medicine, applied on any hairy Place, in order to bring off the Hair. See HAIR.

Depilatories are principally compoſed of Orpiment, which is a very cauſtic, and even a dangerous Mineral. For Hairs growing on the Fore-head of a young Girl, I preſcribed the following *Dropax*, or *Depilative Liniment*, *Degori*.

The Word is form'd of the Particle *De*, and *Pilus*, Hair.

DEPONENT, in the *Latin* Grammar, a Term applied to Verbs, which have Active Significations, but Paſſive Terminations, or Conjugations, and want one of their Participles Paſſive: As, *Minor*, I threaten, which has for Participles, *Minans*, *Minaturus*, and *Minatus*, but no *Minandus*, which ſhould be the Participle Paſſive. See VERB.

They are call'd *Deponents*, as having *depoſited*, or laid a-ſide their Paſſive Signification.

DEPOPULATION, a Waſting, Pilling, Deſtroying, Deſolating, or *Unpeopling* any Place. *Cokes Inſtit. Part* III. *fol.* 204.

Hence; *Depopulatores Agrorum. Stat.* 4. *Henr.* IV.

DEPORTATION, a Sort of Baniſhment in Uſe among the *Romans*, whereby ſome Iſland, or other Place was allotted a Criminal for the Place of his Abode, with a Prohibition not to ſtir out of the ſame on Pain of Death. See BANISHMENT.

Ulpian makes this Difference between *Deportation*, and Relegation, that the former confined the Party to one certain Place for ever; whereas Relegation was frequently revoked, and allowed a little more Liberty. By *Deportation* that Perſon loſt the Rights of a *Roman* Citizen. See RELEGATION.

DEPOSITION, in Law, a Teſtimony given in Court by a Witneſs upon Oath. In Chancery, *Depoſition* is a Teſti-

Depoſition does not differ from Deprivation: We lay indifferently a *depoſed*, or deprived Biſhop, Official, *&c.* See DEPRIVATION.

Depoſition differs from Suſpenſion, in that it abſolutely and for ever ſtrips, or diveſts a Prieſt, *&c.* of all Dignity, Office, *&c.* whereas Suſpenſion only exhibits, or reſtrains the Exerciſe thereof. See SUSPENSION.

Depoſition only differs from Degradation, that the latter is more formal, and attended with a few more Circumſtances than the former: But in Effect and Subſtance they are the ſame; thoſe additional Circumſtances being only Matter of Shew, firſt ſet on foot out of Zeal, and Indignation, and kept up by Cuſtom, but not warranted by the Laws, or Canons. See DEGRADATION.

DEPOSITORY, in Law, a Perſon entruſted as Keeper, or Guardian of any Thing. See DEPOST.

Ordinary Depoſitories are not to warrant the Thing [illegible]

DEPRIVATION, in the Canon Law, the Act of bereaving, diveſting, or taking away a ſpiritual Promotion, or Dignity: As when a Biſhop, Vicar, Prebend, or the like, is depoſed, or deprived of his Preferment for ſome Matter, or Fault in Fact, or in Law.

Deprivation is of two Kinds; *A Beneficio*, *& ab Officio*.

DEPRIVATION *a Beneficio*, is when for ſome great Crime, a Miniſter is wholly, and for ever *deprived* of his Living, or Preferment: which differs from Suſpenſion, in that the latter is only a temporary *Deprivation*. See SUSPENSION.

DEPRIVATION *ab Officio*, is when a Miniſter is for ever *deprived* of his Orders; Which is the ſame in Reality, with what we otherwiſe call *Depoſition*, and *Degradation*; and is uſually for ſome heinous Crime, deſerving Death, and perform'd by the Biſhop, in a ſolemn Manner. See DEGRADATION.

[illegible] being conceiv'd in there Terms, *May God forgive you*; Whereas in the *Latin*, and even ſome of the Reformed Churches, it is in the declarative Form, *I abſolve you*.

DEPRESSION *of Equation*. See EQUATION.

DEPRESSION *of the Pole*: So many Degrees as you ſail, or travel towards the Zenith; ſo many you are ſaid to *depreſs* the Pole, becauſe it becomes, reſpectively, ſo much lower, or nearer to the Horizon. See ELEVATION *of the Pole*.

DEPRESSOR, in Anatomy, a Name common to divers Muſcles, from their Office in Lowering, or bringing down the Parts they are faſten'd to. See MUSCLE.

DEPRESSOR *Labii ſuperioris*, in Anatomy, a Muſcle call'd alſo *Conſtrictor Alæ Naſi*. See CONSTRICTOR *Alæ Naſi*.

DEPRESSOR *Labii inferioris proprius*, a Muſcle placed between the *Depreſſores Labiorum communes*, on the Part call'd the *Chin*. It appears to be but one Muſcle, aſcending with a twofold Order of fleſhy Fibres, and terminating in the lower Lip. Its Office is ſhewn by its Name; To let fall the lower Lip.

DEPRESSOR *Labiorum communis*, by ſome call'd *Depreſſor Labii ſuperioris*, is common to both Lips. It ariſes with a broad Origin from the lower Margin of the under Jaw, by the Side of the Chin, and is inſerted with a narrow Taſi into each Lip near their Coalition; ſerving to draw them obliquely down.

DEPRESSOR *Maxillæ inferioris*. See DIGASTRICUS.

DEPRESSOR *Oculi*, a Pair of Muſcles ſpringing from each Corner of the Eye, and anſwered by another of like Figure and Structure in the lower Eye-lid. Theſe are often conſider'd together by Anatomiſts as one Orbicular Muſcle; the Fibres invironing the Eye-lids, and inſerted into them, not unlike the Sphincters of other Parts.

DEPRIMENS, in Anatomy. See DEPRESSOR.

[illegible]TION, in the Canon Law, the Act of bereaving, or taking away a ſpiritual Promotion, or Dignity: As when a Biſhop, Vicar, Prebend, or the like, is depoſed, or deprived of his Preferment for ſome Matter, or Fault in Fact, or in Law.

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[illegible] in Geometry, *&c.* See ALTITUDE,

[illegible] *Squadron*, or Battallion, is the Number [illegible]le; which in a Squadron is three, and in a [illegible]rally fix. See SQUADRON, FILE, *&c.*

[illegible]s Horſe were drawn up 5 *deep*.

[illegible]ION, in Pharmacy, the ſame as *Clarification*, viz. the purging a Body of all the [illegible]nd other craſs, coarſe, and excrementitious [illegible] therein. See CLARIFICATION, PURIFICATION, *&c.*

Fermentation ſerves to *depurate* Liquors: Syrups, Juices, *&c.* are *depurated* by paſſing them through the *Manica Hippocratis*, or Straining-Bag. See FILTER, *&c.*

DE-

HYPOTYPOSIS

Publĭco, āre. act. (1) *To publish,* or *make public.* (2) *To make known* or *declare abroad, to divulge, to promulge, to cause to be openly cried.* (3) *To confiscate.* (4) *To prostitute.* (1) Librum, ut primum publicaverit, exhibebo, *Plin. Ep.* (2) ¶ Matrimonii reticenda publicare, *Just.* Se publicare, *To make his parts known,* Suet. (3) Publicare bona alicujus, *Nep.* ℭ Privata publicare, publica liberare, *Cic.* (4) Illa, quæ corpus publicat volgo suum, *Plaut.*

Publĭcor, āri, ātus. pass. *Cic.*

Publĭcum, ci. n. (1) *The public,* or *any common place.* (2) Also *tribute,* or *public revenue.* (3) Also *the public good.* (1) In publico esse non audet, includit se domi, *Cic.* (2) Ut publicanis satisfacias, præsertim publicis male redemptis, *Id.* (3) In publicum consulere, *Tac.*

Publĭcus, a, um. adj. (1) *Public, common, belonging to the people.* (2) *Open, manifest.* (3) *General, formal, complimental.* (1) Via publica, *Plaut.* Qui publicos agros arant, *Cic.* (2) Fiet adulter publicus, *Juv.* (3) Et mihi blanditias dixit, dominumque vocavit; & quæ præterea publica verba sonant, *Ov.* ℭ Privatus.

Publĭcus, i. m. *An officer who looked to the cleansing of the public ways, a scavenger,* Plaut.

REPUBLIC, Res Publica, *Commonwealth,* a popular State or Government; or a Nation governed by a Democracy. See Democracy.

The celebrated *Republics* of Antiquity, are those of *Athens, Sparta, Rome,* and *Carthage.*

At present there is scarce any such thing as a real *Republic,* i. e. as a strictly popular State.—Indeed the *Venetians* and *Genoese* call their States *Republics,* but their Government is apparently *oligarchic.* See Oligarchy.

The *Dutch* come the nearest to the Character of a *Republic;* yet are they very defective, at least in the Sense and Severity wherewith *Rome, Carthage,* &c. were *Republics.* See States-*General,* Pensionary, *&c.*

'Tis a Remark of M. St. *Evremond,* that if the *Dutch* love the *Republican* Form, 'tis more for the sake of their Trade, than of their being free.

Republic *of Letters,* or of *Learning,* is a Phrase used in speaking collectively of the whole Body of the People of Study.

There is a Journal begun in *Holland* by M. *Bayle,* and continued by M. *Bernard,* consisting of Extracts of Books printed in the Course of the Year; called, *Nouvelles de la Republique des Lettres;* News from the *Republick* of Letters. See Journal.

Res, rei. f. (1) *A thing,* a general name of things incorporeal; (2) and sometimes also corporeal. (3) *A fact, a deed.* (4) *An affair, a concern.* (5) *A cause in law.* (6) *A juncture,* or *present occasion.* (7) *Ability, substance, circumstances.* (8) *A purpose,* or *point in hand.* (9) *A state, empire,* or *government.* (10) Absol. *The commonwealth.* (11) *Any business, post,* or *employment.* (12) *Money, wealth.* (13) *Profit, advantage.* (14) *An argument, a subject,* or *matter treated of.* (15) Per Euphem. *Venery.* (16) *Power, valour,* or perhaps *fortune,* or *success.* (17) *A way, a manner.* (18) Plur. *The universe, the world.* (1) Res signatæ in mente, *Cic.* ℭ Non vocabulorum opificem, sed rerum inquisitorem, decet esse sapientem, *Id.* ¶ Res severæ, *Business,* Nep. (2) Res quæ gignuntur a terrâ, *Cic.* (3) ℭ Rerum auctores, non fabularum, *Id.* Nihil neque ante rem, neque præter rem, locuti sumus, *Ad Her.* (4) Omnem rem scio, ut sit gesta, *Ter.* (5) Aut ad populum, aut in jure, aut ad judicem res est, *Plaut.*

¶ Quando res redierunt, *In term time,* Id. Ubi res prolatæ sunt, *In the vacation,* Id. Rerum prolatio, *A putting off the term,* Cic. (6) Pro re natâ Antonii colloquium non est incommodum, *Id.* Ita rem natam intelligo, *Plaut.* (7) Duo talenta pro re nostrâ decrevi esse satis, *Ter.* ¶ Res secundæ, *Prosperity,* Id. adversæ, *adversity,* Cic. angustæ, *Hor.* arctæ, *Val. Flacc.* Res suas sibi habere, *A formula in divorcing a wife* or *a husband,* Plaut. (8) Omitte ista, & ad rem redi, *Ter.* (9) Postquam res Asiæ evertere visum superis, *Virg.* (10) Unus homo nobis cunctando restituit rem, *Enn.* ap. *Cic.* (11) Summa est hominis in communem municipii rem diligentia, *Cic.* (12) Posterius res inventa est, aurumque repertum, *Lucr.* Vir haud magnâ cum re, sed plenu' fidei, *Enn.* ap. *Cic.* ¶ Rem facere, *To get wealth,* Ter. (13) In rem suam aliquid convertere, *Cic.* ¶ E re meâ, tuâ, &c. *To one's own advantage,* Ter. Alicui rei esse, *To be good for something,* Id. Rei nulli esse, *Good for nothing,* Plaut. (14) Usus vetusto genere, sed rebus novis, *Phædr.* (15) Ego cum illo, cum quo rem habebam, hospite, abii huc, *Ter.* (16) Res Romana erat superior, *Liv.* (17) Jam reperi rem, quo pacto nec fur nec socius sies, *Plaut.* (18) Domina rerum [Roma], *Ov.* Pompeio rebus adempto, *Lucan.* Rerum pulcherrima Roma, *Virg.* ¶ Res voluptatum, *Plaut.* Rem gerere, *To manage an affair,* chiefly in war, *Cic.* Rei servire, *To be industrious,* Ter. Abire in malam rem, *vel* crucem, *Formula exsecrandi,* Id. *& per Euphem.* Abi, quo dignus es, *Id.*

HYPOTYPOSIS

OCCUPANCY, in the Civil Law, is the Poſſeſſion of ſuch things as at preſent belong to no private Perſons, but, however, are capable to be made ſo; as by ſeizing or taking of Spoils in War; of things wild by Nature, as Birds, and Beaſts for Game, *&c.* or by finding things before undiſcovered, or truly loſt, or loſt by their proper Owners.

OCCUPANT, in Law. If a Tenant hold Lands, *&c.* for the Term of another's Life; and ſuch Tenant die firſt, leaving that other to ſurvive; he that firſt enters to hold that Term out, is call'd an *Occupant*, by reaſon his Title comes by the firſt Occupation.

So if a Tenant for his own Life, grant over his Eſtate to another; if the Grantee dies, there ſhall be an *Occupant*.

OCCUPATION, in Law, the putting a Man out of his Freehold in time of War.

This is all one with the *Diſſeiſin* in time of Peace; only that the former is deem'd not ſo great an Offence. See DISSEISIN.

The Word is alſo uſed for the Holding, Tenure, or Poſſeſſion; as when it is ſaid, ſuch Land is in the Tenure or *Occupation* of ſuch a Man, that is, in his Poſſeſſion. See POSSESSION.

OCCUPATIONS, in the Statute *de Bigamis*, are taken for Uſurpations upon the King, by uſing Liberties or Franchiſes a Perſon is not entitled to.

As an unjuſt Entry upon the King into Lands and Tenements, is call'd an *Intruſion*; ſo an unlawful uſing of Franchiſes, is call'd an *Occupation*.

OCCUPAVIT, in Law, a Writ that lies for him who is ejected out of his Land, or Tenement in time of War; as a *Novel Diſſeiſin* lies for one ejected in time of Peace. See DISSEISIN.

HYPOTYPOSIS

JURIS-PRUDENCE, the Knowledge of what is juſt and injuſt, or of the Laws, Rights, Cuſtoms, Statutes, &c. neceſſary for the doing of Juſtice. *Civil Juriſ-Prudence* is that of the *Roman* Law, *Canonical* that of the Canon Law, *Feudal* that of Fees.

theſe Satellites are in a Plane which is inclined to, or makes an Angle with the Plane of *Jupiter*'s Orbit, their Eclipſes become central when the Sun is in one of the Nodes of theſe Satellites; and when out of this Poſition, the Eclipſes may be total, tho not central, becauſe the Breadth of *Jupiter*'s Shadow is nearly decuple to that of the Breadth of any of the Satellites; and the apparent Diameter of any of theſe Moons is nearly quintuple the apparent Diameter of the Sun. 'Tis owing to this remarkable Inequality of Diameters, and the ſmall Inclination the Plane of the Orbits of theſe Satellites has to the Plane of *Jupiter*'s Orbit, that in each Revolution there happen Eclipſes both of the Satellites and of the Sun: tho the Sun be at a conſiderable diſtance from the Nodes. Further, the inferior among theſe Satellites, even when the Sun is at its greateſt diſtance from the Nodes, will occaſionally eclipſe and be eclipſed by the Sun to an Inhabitant of *Jupiter*; tho the remoteſt of them, in this caſe, eſcapes falling into *Jupiter*'s Shadow, and *Jupiter* into his, for two Years together. To this it may be added, that one of theſe Satellites ſometimes eclipſes another, where the Phaſis muſt be different, nay frequently oppoſite to that of the Satellite falling into the Shadow of *Jupiter* juſt mention'd; for in this, the Eaſtern Limb immergeth firſt, and the Weſtern immergeth laſt: but in the others 'tis juſt the Reverſe.

The Shadow of *Jupiter*, tho it reaches far beyond its Satellites, yet falls ſhort of any other Planet; nor could any other Planet, *Saturn* alone excepted, be immerged in it, even tho it were infinite. Indeed, *Jupiter*'s Shadow could not reach *Saturn*, unleſs *Jupiter*'s Diameter were half that of the Sun; whereas, in effect, 'tis not one ninth of it.

The Courſes of *Jupiter*'s Satellites, and their various Eclipſes, would render Navigation very ſure and eaſy on the Globe of *Jupiter*. Even we, at this diſtance, can make very good uſe of them; thoſe Eclipſes being found one of our beſt means for determining the Longitude at Sea. For the Manner of calculating them, &c. ſee *Satellites*.

Among the Alchymiſts, *Jupiter* ſignifies the Philoſophers Stone. The Gentlemen of this Profeſſion apply every thing to their Art which the Fable mentions of the God *Jupiter*; pretending the Fables are to be underſtood in a figurative Senſe: for inſtance, *Jupiter* is the Maſter of the Gods, and Gold, ſay they, is the moſt precious of Metals. Mercury is the Ambaſſador of *Jupiter*; and this ſhows with how much eaſe *Mercury* inſinuates into every thing. *Jupiter* holds the Thunderbolt as his Scepter; which evidently points out the external Sulphur uſed in Projection. *Jupiter* has the Heavens for his ordinary Habitation; this ſhews the volatile, dry, and hot. The Debauches of *Jupiter*, who ſought for Pleaſure in the low, but prolific and fruitful Earth, diſcover, ſay they, its Fecundity; and that Gold might be formed, were the way of preparing it diſcover'd. In a word, *Jupiter* is the Son of *Saturn*, which ſhews ſome Reſemblance between the Qualities of Gold and Lead.

JURATS are in the nature of Aldermen, for government of their ſeveral Corporations: as the Mayor and *Jurats* of *Maidſtone*, *Rye*, *Winchelſea*, &c. So *Jerſey* hath a Bailiff and twelve *Jurats*, or ſworn Aſſiſtants, to govern the Iſland.

JURIS-CONSULTUS, among the *Romans*, was a Perſon learned in the Law, a Maſter of Juriſ-prudence, and who was conſulted on the Interpretation of Laws and Cuſtoms, and on the difficult Points in Law-Suits. The fifteen Books of the *Digeſt* were compiled wholly from the Anſwers or Reports of the antient *Juriſ-Conſulti*. *Tribonianus*, in deſtroying the two thouſand Volumes whence the *Code* and *Digeſt* were taken, has deprived the Public of a world of things which would have given 'em light into the Office of the antient *Juriſ-Conſulti*. We ſhould ſcarce have known any thing beyond their bare Names, had not *Pomponius*, who lived in the ſecond Century, taken care to preſerve ſome Circumſtances of their Office. The *Roman Juriſ-Conſulti* ſeem to have been the ſame with our Chamber Counſellors, who arrived at the Honour of being conſulted, through Age and Experience, but never pleaded at the Bar. Their pleading Advocates or Lawyers never became *Juriſ-Conſulti*. In the Times of the Commonwealth the *Advocati* had by much the more honourable Employment; as being in the ready way to attain to the higheſt Preferments. They then deſpiſed the *Juriſ-Conſulti*, calling them in deriſion *Formularii* and *Legulei*, as having invented certain Forms, and certain Monoſyllables, in order to give their Anſwers the greater appearance of Gravity and Myſtery. But in proceſs of time they became ſo much eſteem'd, that they were call'd *Prudentes* and *Sapientes*, and the Emperors appointed their Judges to follow their who have lived within theſe 2000 Years.

JURISDICTION is a Power or Authority which a Man hath to do juſtice in caſes of Complaint made before him. There are two kinds of *Juriſdiction*, the one Eccleſiaſtical, the other Secular. Secular belongs to the King and his Delegates: Eccleſiaſtical to Biſhops and their Deputies. Biſhops, &c. have two kinds of *Juriſdiction*, the one Internal, which is exerciſed over the Conſcience in things purely Spiritual; and this they are ſuppoſed to hold immediately of God: The other is a Privilege which ſome Princes have given them of terminating Diſputes between Eccleſiaſtics and Laymen.

JURIS-PRUDENCE, the Knowledge of what is juſt and injuſt, or of the Laws, Rights, Cuſtoms, Statutes, &c. neceſſary for the doing of Juſtice. *Civil Juriſ-Prudence* is that of the *Roman* Law, *Canonical* that of the Canon Law, *Feudal* that of Fees.

JUROR, in a legal ſenſe, is one of thoſe twenty-four or twelve Men, who are ſworn to deliver Truth upon ſuch Evidence as ſhall be given them touching any matter in queſtion. The Puniſhment of Petty Jurors attainted of giving a Verdict contrary to Evidence, willingly, is very ſevere. See *Attaint*.

JURY, in Common Law ſignifies either Twenty-four or Twelve Men ſworn to enquire of the Matter of Fact, and declare the Truth upon ſuch Evidence, as ſhall be delivered them touching the Matter in queſtion. The *Jury* is to be choſen out of the ſame Claſs or Rank with the Accuſed, and if he be a Foreigner, he may demand a Jury half Foreigners and half *Engliſhmen*. There are ordinarily Thirty-ſix impannel'd, whereof in Criminal Caſes the Perſon accuſed has the Liberty to challenge or ſet aſide Twenty-four, and to pick out Twelve at his pleaſure. Theſe Twelve are preſent at the Trial, after which they withdraw into a Chamber by themſelves, where they are to be ſhut up without Fire or Candle, Victuals or Drink, till ſuch time as they agree in their Verdict, and declare unanimouſly that the Defendant is either Guilty of the Charge laid againſt him, or Not Guilty. Upon which, the Judge paſſes the Sentence preſcribed by the Law. In *England* there are three ſorts of Trials, *viz.* One by Parliament, another by Battle, and a third by Aſſize or Jury. The Trial by Aſſize (be the Action Civil or Criminal, Public or Private, Perſonal or Real) is referred for the Fact to a Jury, and as they find it, ſo paſſeth the Judgment. This *Jury* is not only uſed in Circuits of Juſtices Errant, but alſo in other Courts and Matters of Office: But tho' it appertains to moſt Courts of the Common Law, yet is it moſt remarkable in the Half-Year Courts of the Juſtices Errant, commonly call'd the Great Aſſizes, and in the Quarter-Seſſions; and in them it is moſt ordinarily called a *Jury*, and that in a Civil Cauſe: whereas in other Courts, it is uſually called an Inqueſt, and in the Court-Baron a *Jury* of the Homage. In the General Aſſize there are uſually many *Juries*, becauſe there are a great many Cauſes, both Civil and Criminal, commonly to be tried; whereof one is called the *Grand Jury*, and the reſt the *Petit Juries*; of which, it ſeems, there ſhould be one in every Hundred.

The *Grand Jury* conſiſts of Twenty-four Grave and Subſtantial Gentlemen, or ſome of the better ſort of Yeomen, choſen indifferently by the Sheriff out of the whole Shire, to conſider of all Bills of Indictment prefer'd to the Court; which they do either approve, by writing upon them *billa vera*; or elſe diſallow, by indorſing *Ignoramus*. Such as they do approve, if they touch Life and Death, are farther refer'd to another *Jury*, to be conſider'd of, becauſe the Caſe is of much importance; but others of lighter moment are, upon their allowance, without more work, fined by the Bench: except the Party traverſe the Indictment, or challenge it for Inſufficiency, or remove the Cauſe to a higher Court by *Certiorari*; in which two former Caſes it is refer'd to another *Jury*, and in the latter, tranſmitted to a higher. And preſently upon the allowance of this Bill, by the Grand Inqueſt, a Man is ſaid to be indicted: Such as they diſallow, are delivered to the Bench, by whom they are forthwith cancelled or torn.

The *Petit Jury* conſiſts of Twelve Men at the leaſt, and are impannel'd as well upon Criminal as upon Civil Cauſes: Thoſe that paſs upon Offences of Life and Death, do bring in their Verdict either Guilty or Not Guilty; whereupon the Priſoner, if he be found Guilty, is ſaid to be convicted, and ſo afterwards receiveth Judgment and Condemnation; or otherwiſe is acquitted, and ſet free. Thoſe that paſs upon Civil Cauſes Real, are all, or ſo many, as can conveniently be had, of the ſame Hundred, where the Land or Tenement in queſtion doth lie, being four at leaſt; and they, upon due Examination, bring in their Verdict either for the Demandant or Tenant.

JURY-

HYPOTYPOSIS

JUSTICE

JURY-MAST: ſo the Seamen call whatever they ſet up in the room of a Maſt, loſt in a Fight or by a Storm, with which they make ſhift to ſail, inſtead of the Maſt which they have loſt.

JUS CORONÆ, the *Rights of the Crown*, is part of the Law of *England*, which differs in many things from the general Law concerning the Subject. *Coke* on *Litt.*

JUS PATRONATUS, in Law, is the Right of preſenting a Clerk to a Benefice.

JUS and JURA, ſee *Law*, *Right*.

JUST, a Combat on Horſeback, Man againſt Man, arm'd with Lances. Antiently, *Juſts* and Tournaments made a part of the Entertainment at all ſolemn Feaſts and Rejoicings. The *Spaniards* borrow'd theſe Exerciſes from the *Moors*, and call them the *Cane-Play*. This is the ſame with the *Ludus Trojanus* antiently practiſed by the Youth of *Rome*. The *Turks* uſe it ſtill, and call it lancing the *Gerid*. The difference between *Juſts* and Tournaments conſiſts in this, That the latter is the Genus, of which the former is the Species. Tournaments were all kinds of Military Races and Engagements, made out of Gallantry and Diverſion. *Juſts* were ſuch particular Combats where Parties were near each other, and engaged with Lance and Sword: The Tournament was frequently performed by a Number of Cavaliers, who fought in a Body. The *Juſt* was a ſingle Combat of one Man againſt another: Though the *Juſts* were uſually made in a Tournament, after the general Rencounter of all the Cavaliers, yet they were ſometimes ſingly, and independent of any Tournament. He who appear'd for the firſt time at a *Juſt*, forfeited his Helm or Caſque, unleſs he had forfeited before at a Tournament.

The Word is derived from the *Latin juxta*, becauſe the Combatants fought near one another. *Salmaſius* derives it from the modern *Greek zoußra*, or rather τζυσρα, which is uſed in this ſenſe by *Nicephorus Gregorius*. Others derive it from *Juſta*, which in the corrupt Age of the *Latin* Tongue was uſed for this Exerciſe; this being ſuppoſed to be a more juſt and equal Combat than the Tournament.

JUSTICE, is a conſtant Deſire or Inclination to give every one his Due, or a Habit by which the Mind is always diſpoſed and determined to give every Man his own. *Juſtice* may be divided into Diſtributive, Commutative, and Legal. *Diſtributive Juſtice* is concern'd in Matters of Government, and of Beneficence, and is either remuneratory or punitive; it obſerves an Equality in dealing Rewards and Puniſhments, according to each Man's Condition and Merit: for as Actions are either good or evil, for the good, Rewards muſt be aſſigned, and for the evil, Puniſhments; and herein a Geometrical Proportion is obſerved. *Commutative Juſtice* is converſant in Matters of Commerce, and in the equal Commutation or Exchanging of things, and proceeds according to an arithmetrical Equality, without any regard to Perſons and Circumſtances. *Legal Juſtice* is that which reſides in the State or Monarch, by whoſe Power and Authority the Effects of commutative and diſtributive *Juſtice* are frequently ſuperſeded or ſuſpended; as in a Dearth of Corn, if a Perſon that has a Stock by him will not ſell it, it ſhall be taken from him: and the like.

JUSTICE is likewiſe the Name of an Officer appointed by the King or Commonwealth, to do Right by way of Judgment. He is called *Juſtice*, and not Judge, becauſe he was antiently called *Juſticia*, and not *Juſticiarius*, and becauſe he has his Authority by Deputation, as Delegate to the King, and not *Jure Magiſtratus*; and therefore cannot depute any other in his ſtead, the *Juſtice* of the Foreſt only excepted. Of theſe *Juſtices* we have various kinds in *England*.

Juſtice, or *Chief Juſtice* of the *King's-Bench*, is the capital *Juſtice* of *Great Britain*, and a Lord by his Office. His Buſineſs is chiefly to hear and determine all Pleas of the Crown, that is, ſuch as concern Offences againſt the Crown, Dignity, and Peace of the King, as Treaſons, Felonies, &c. See *King's-Bench*.

Juſtice, or *Chief Juſtice* of the *Common-Pleas*, is he who, with his Aſſiſtants, hears and determines all Cauſes at the Common Law, that is to ſay, all Civil Cauſes between common Perſons, as well Perſonal as Real, and he is a Lord by his Office. This Officer was formerly not only *Chief Juſtice*, but alſo Chief Baron of the *Exchequer*, and Maſter of the Court of Wards. He uſually ſat in the King's Palace, and there executed that Office, formerly performed *per Comitem Palatii*; he determined, in that Place, all the Differences happening between the Barons and other Great Men. He had the Prerogative of being Vicegerent of the Kingdom, whenever the King went beyond Sea, and was uſually choſen to that Office out of the prime Nobility; but his Power was reduced by King *Richard* I. and King *Henry* I. His Office is now divided, and his Title changed from *Capitalis Angliæ Juſticiarius*, to *Capitalis Juſticiarius ad Placita*, &c. See *Common-Pleas*.

Juſtice of the Foreſt is a Lord by his Office, and hath Power and Authority to determine Offences committed in the King's Foreſts, &c. which are not to be determined by any other Court or *Juſtice*, except ſuch as are appointed by ſpecial Commiſſion to aſſiſt him in his Office. Of theſe there are two, whereof the one hath Juriſdiction over all the Foreſts on this ſide *Trent*, and the other beyond it. By many antient Records it appears to be a Place of great Honour and Authority, and is never beſtowed but on ſome Perſon of great Diſtinction. The Court where this *Juſtice* ſits, is called the *Juſtice-Seat of the Foreſt*. This is the only *Juſtice* who may appoint a Deputy; he is alſo called *Juſtice in Eyre of the Foreſt*.

Juſtices in Eyre, *Juſticiarii Itinerantes*, or *Errantes*, are ſo termed from the old *French* word *Erre*, i. e. *Iter*. Theſe, in antient time, were ſent with Commiſſion into divers Counties to hear ſuch Cauſes, eſpecially, as were termed Pleas of the Crown; and that for the Eaſe of the Subject; who muſt elſe have been hurried to the Courts of *Weſtminſter*, if the Cauſe were too high for the County-Courts. According to ſome, theſe *Juſtices* were ſent once in ſeven Years, but others will have them to be ſent oftner. *Cambden* ſays, they were inſtituted in the Reign of King *Henry* II. but they appear to be of an older Date. They were much like our *Juſtices* of Aſſize at this Day, tho' for Authority and Manner of Proceeding very different.

Juſtices of Aſſize, are ſuch as were wont, by ſpecial Commiſſion, to be ſent into this or that County, to take Aſſizes, for the Eaſe of the Subjects: for whereas theſe Actions paſs always by Jury, ſo many Men might not, without great Damage and Charge, be brought up to *London*; and therefore *Juſtices*, for this purpoſe, by Commiſſion particularly authorized, were ſent down to them. Theſe continue twice every Year to paſs the Circuit, by two and two, thro' all *England*, diſpatching their ſeveral Buſineſſes by ſeveral Commiſſions; for they have one Commiſſion to take Aſſizes, another to deliver Goals, and another of Oyer and Terminer, &c. See *Aſſize*.

Juſtices of Goal-Delivery, are ſuch as are commiſſioned to hear and determine Cauſes appertaining to thoſe, who for any Offence are caſt into the Goals. Their Commiſſion is now turned over to the *Juſtices of Aſſize*.

Juſtices of Niſi Prius are now all one with *Juſtices of Aſſize*, for it is a common Adjournment of a Cauſe in the *Common Pleas* to put it off to ſuch a Day; *Niſi Prius Juſticiarii venerint ad eas Partes ad capiendas Aſſiſas*: and from the Clauſe of Adjournment, they are called *Juſtices of Niſi Prius*, as well as *Juſtices of Aſſize*, by reaſon of the Writ and Actions they have to deal in.

Juſtices of Oyer and Terminer, were *Juſtices* deputed, on ſome ſpecial Occaſions, to hear and determine ſome particular Cauſes. The Commiſſion of Oyer and Terminer is directed to certain Perſons, upon any Inſurrection, heinous Demeanour, or Treſpaſs committed.

Juſtices of the Peace, are Perſons of Intereſt and Credit, appointed by the King's Commiſſion to attend the Peace of the Country where they live; of whom, ſome, for ſpecial Reſpect, are made of the *Quorum*, becauſe no Buſineſs of Importance may be diſpatched without the Preſence, or Aſſent of them, or one of them. See *Quorum*. The Office of a *Juſtice of the Peace* is to call before him, examine, and commit to Priſon all Thieves, Murderers, wandring Rogues, thoſe that hold Conſpiracies, Riots, and almoſt all Delinquencies, that may occaſion the Breach of the Peace and Quiet of the Subject; to commit to Priſon ſuch as cannot find Bail, and to ſee them brought forth in due time to Trial. The Original of *Juſtices* of the Peace is referred to the fourth Year of *Edw.* III. They were at firſt called *Wardens of the Peace*.

JUSTIFICATION, in Theology, is that Grace which renders a Man juſt in the Sight of God, and worthy of eternal Happineſs. The *Romaniſts* and *Reformed* are extremely divided about the Doctrine of *Juſtification*; the latter contending for *Juſtification* by Faith alone, and the former by good Works. See *Imputation*.

JUSTNESS, the Exactneſs or Regularity of any thing. The word is particularly uſed in Matters of Language or Thought. The *Juſtneſs* of a Thought conſiſts in a certain Preciſeneſs or Accuracy, by which every part of it is perfectly true, and pertinent to the Subject. *Juſtneſs* of Language conſiſts in uſing proper and well-choſen Terms; in not ſaying either too much or too little. M. *de Mere*, who has written on *Juſtneſs* of Mind, diſtinguiſhes two kinds of *Juſtneſs*; the one ariſing from Taſte and Genius, the other coming from good Senſe or right Reaſon. There are no certain Rules to be laid down for the former, *viz.* to ſhew the Beauty and Exactneſs in the Turn, or Choice of a Thought; the latter conſiſts in the juſt Relation which things have to one another.

JUVENALIA, Games, Exerciſes of Body, or Combats, inſtituted by *Nero* the firſt time his Beard was ſhaved. They were celebrated in private Houſes, and even the

HYPOTYPOSIS

who violate the *Laws* are determined. The Diſtributive and Vindicative are not two Species of *Laws*, but two Parts of the ſame *Law*. For if a *Law* ſay no more than *Whatever you catch in your Net in the Sea ſhall be yours*, 'tis in vain; for tho another take from you what you have caught, 'tis ſtill yours; in regard in the State of Nature, where all things are common, yours and another's are the ſame thing. So that what the *Law* defines to be yours, was yours before that *Law*, and will be yours after it, tho poſſeſs'd by another. A *Law* therefore is but an empty Sound, unleſs it determine the thing to be yours in ſuch a ſenſe, as to forbid every body elſe from diſturbing you in the poſſeſſion of it. But ſuch Prohibition will be vain, unleſs there be a Penalty annex'd to it. A *Law* therefore muſt contain both thoſe Parts, that which prohibits, and that which puniſhes. The firſt whereof, which is call'd Diſtributive, is prohibitory, and ſpeaks to all. The latter, call'd Vindicative or Pœnary, is Mandatory, and ſpeaks only to the public Officers. Whence it follows, that to all *Civil Laws* there is annex'd a Penalty, either implicitly or explicitly: and where that Puniſhment is not aſcertain'd, either by Writing or by Example, 'tis ſuppoſed to be Arbitrary, and to depend on the Pleaſure of the Legiſlator; for that is no *Law*, which may be violated *impunè*.

Moreover, *Civil Laws* conſidered with regard to the different Manners of promulging them are of two kinds; *Scriptæ* and *Non-Scriptæ*, thoſe written, and thoſe not written. By written, I mean thoſe which require either the Voice or ſome other Sign of the Legiſlator's Will to become *Laws*. Thoſe unwritten, are ſuch as need no other Promulgation beſides the Voice of Nature, or Natural Reaſon; of which kind are all Natural *Laws*. Hence it appears, that tho the Natural *Laws* be deſcribed in the Writings of Philoſophers, they are not therefore to be call'd, *Written Laws*. Nor are the Writings of Lawyers *Laws*, for want of the Supreme Authority: nor the *Reſponſa Prudentum*, or Opinions of Judges *Laws*, excepting ſo far as they are allow'd by the Supreme Power to paſs into Uſe; and then they are call'd *Leges ſcriptæ*, *written Laws*; not becauſe of their Uſe, but becauſe of the Will of the Supreme Power, which is argued from their paſſing into Uſe.

The firſt Principle, or *Law* of Nature, according to *Hobbes*, is Self-preſervation. *Thomaſius* will have it to be our own Happineſs, which falls in at laſt with the Sentiment of *Hobbes*. *Puffendorf* maintains it to be Sociality. *Valentine Alberti*, the Belief that we are the Image of God. *Henry* and *Samuel Cocceius*, the Will of God. *Grotius*, Right Reaſon. *Velthenius*, the intrinſic Decency or Turpitude of Actions. *Strimeſius* and *Janus*, that we are to love God, Ourſelves, and our Neighbour. *M. Regis* ſays, that the *Laws* of Nature are the Dictates of Right Reaſon, which teach every Man how he is to uſe his natural Right; and the *Laws* of Nations, the Dictates in like manner of Right Reaſon, which teach every State how to act and behave themſelves towards others.

Law is alſo uſed for the ſeveral Policies of States and People, or the Maxims and Rules they have agreed upon or receiv'd from their Magiſtrates, to live in Peace and mutual Society. The *Laws* of the Twelve Tables were the antient *Laws* of the *Romans*, for which the *Decemviri* were ſent into *Greece*, and which ſerv'd them for the Ground-work of all their Juriſprudence. The celebrated *Laws* of the more modern Days are thoſe of the *Angli*, *Verines*, or *Thuringi*, of the *Boii* or *Bavarians*, thoſe of the *Burgundi*, of the *Rymarii*, *Germans*, *Danes*, and *Norwegians*, of the *Franks*, the *Friſons*, the *Lumbards*, the *Gothic Laws*, the *Martiane* or *Mercian Law*; the *Laws* of the *Saxons*, *Scots*, *Sicilians*, *Viſigoths*, the *Laws* of *Oleron*, the *Molmutin Law*, the *Salic Law*, the *Law Gombette*. See *Salic*, *Sumptuary*, &c.

Among the firſt *Romans*, the word *Law* properly ſignified an Ordonnance of the People made at the Requeſt of a Magiſtrate, particularly a Conſul. Theſe Ordonnances differ'd from the *Plebiſcita* and *Senatus-Conſulta*, and even from other Ordonnances made at the Requeſt of any other Magiſtrate beſides a Conſul, tho thoſe too bore the name of *Law*. Thus tho *Aquilius* and *Falcidius* were only Tribunes when they made their Requeſt, yet we ſtill ſay the *Aquilian Law*, the *Falcidian Law*. The *Laws* of the *Romans* are diſtinguiſhed, 1*ſt*, By the Name of him at whoſe Requeſt they were paſs'd; as the *Cornelian Law*, the *Julian Law*, &c. 2*dly*, By the Matter or Subject of the Law; and hence came the Terms *Teſtamentary Laws*, *Judiciary Laws*, *Agrarian Laws*, &c. 3*dly*, Sometimes by the Crimes againſt which they were made; for inſtance, the *Laws* touching Poiſonings, Parricides, &c. the *Laws* of Concuſſion, Peculate, &c. The *Codex* and *Authenticæ* are the *Laws* and Conſtitution of the *Roman* Emperors: The *Digeſt* a Compilation made by the Emperor *Juſtinian*'s Order of the ſeveral Opinions and Judgments of the moſt Learned in the *Roman Law*; to which he gave the Sanction of Laws, as appears by the Epiſtle prefix'd to the Work: And 'tis this that conſtitutes the *Roman Law*.

The *Lex Talionis*, or *Law of Like for Like*, is the moſt antient and equitable *Law* in the World. It was obſerv'd by the *Hebrews*.

The *Law* of *England* conſiſts of three Parts. 1. The Common *Law*, which is the moſt antient and general *Law* of the Realm. 2. Statutes, or Acts of Parliament. 3. Particular Cuſtoms. The Common *Laws* of *England* are derived from the *Engliſh*, *Saxons*, and *Danes*, and were antiently divided into three Parts, *viz.* the *Mercian Laws*, the *Weſt-Saxon Laws*, and the *Daniſh Laws*. Thoſe call'd *Mercian* were compoſed by *Martia* Queen of the *Britons*, from whom there was a Province call'd *Provincia Merciorum*. Many *Laws* were publiſhed by *Ethelred* King of *Kent*, by King *Ina* and *Offa*: But *Alfred*, who ſubdued the whole Kingdom, having reviſed all the *Laws* of his Predeceſſors, retain'd thoſe which he thought proper, and aboliſh'd the reſt; whence he was call'd *Anglicarum Legum Conditor*, and theſe *Laws* were call'd *Weſtfenelagan*. But the Kingdom being afterwards ſubdued by the *Danes*, they introduced another *Law* call'd *Danalag*, by which their People were governed: And they being afterwards deſtroy'd, *Edward the Confeſſor* out of the former *Laws* compoſed that which we now call the *Common Law*; for which reaſon he is call'd by our Hiſtorians, *Anglicarum Legum Reſtitutor*. Theſe *Laws* were only general Cuſtoms obſerved thro the Nation, and for that reaſon were call'd *Common*: And perhaps alſo becauſe *Leges omnibus in commune reddidit*, to be obſerv'd by all with ſuch Amendments as were made by his Father. *William the Conqueror* did not enact many new *Laws*, but confirm'd the old; *viz.* St. *Edward*'s *Laws*, and abrogated none that any way concern'd Compoſitions or Mulcts of Delinquents.

The *Common Law* is alſo call'd *Lex non ſcripta*, (not but that we have moſt of 'em written in the old *Norman* Dialect) but becauſe it cannot be made by Charter or Parliament; for thoſe are always Matters of Record, whereas Cuſtoms are only Matters of Fact, and are no where but in the Memory of the People, and of all *Laws* muſt be the beſt for the *Engliſh*: for the Written *Laws* made by King and Parliament, are impoſed upon the Subjects before any Probation or Trial whether they are beneficial to the Nation, or agreeable to the Nature of the People, except where they are firſt made temporary, and for their experienc'd Uſefulneſs afterwards made perpetual; but Cuſtoms bind not till they have been tried and approved Time out of Mind.

Beſides the *Common Law* of *England* in general, there are in ſeveral Parts of it certain Cuſtoms and Common Uſages, which have the force of *Common Law* among thoſe People to whoſe Property they belong; as *Borough-Engliſh*, a Cuſtom ſo call'd as not being in uſe out of *England*, where the youngeſt Son, or for want of Sons the youngeſt Brother, is to inherit, the eldeſt being ſuppoſed to have learnt the Father's Trade, and the youngeſt the leaſt able to ſhift for himſelf. See *Gavelkind*.

Where the Common *Law* is ſilent, there we have *Statute Laws* made by the ſeveral Kings of *England*, with the Advice and Conſent of both Houſes of Parliament.

Beſides theſe, we make uſe of the Civil and Canon *Laws* in Eccleſiaſtical Courts. See *Civil* and *Canon*. We have alſo *Military* or *Martial Law*, in uſe among the Soldiery in time of War; and *Foreſt Law*, for the Regulation of Foreſts. See *Military*, *Foreſts*, &c.

Law has alſo a ſpecial Signification, wherein it is taken for that which is lawful with us, and not elſewhere; as *Tenant by the Courteſy of England*. Thus we alſo ſay, to *wage Law* (*vadiare Legem*) and to *make or do Law* (*facere Legem*.) When an Action of Debt is brought againſt one upon ſome ſecret Agreement or Contract, the Defendant may *wage his Law* if he pleaſes; that is, ſwear, and certain Perſons with him, that he owes the Plaintiff nothing: But this is only allow'd in caſe of the Plaintiff's want of Evidence, and when he cannot prove his Surmiſe by any Deed or open Act. When one *wages his Law*, he ſhall bring with him ſo many of his Neighbours as the Court ſhall aſſign (Sir *Ed. Coke* ſays, eleven) to ſwear with him that they believe in their Conſciences he hath ſworn truly; and theſe in the Civil *Law* are call'd *Compurgators*. The Offer to make Oath is call'd the *Wager of Law*, and when it is accompliſh'd, it is call'd the making or doing of *Law*. This Cuſtom is ſaid to have obtained, formerly, among the *Egyptians*.

The Word *Law* is alſo uſed figuratively, in ſpeaking of the Rules or Order according to which any thing is perform'd. Thus we ſay, the *Laws of Motion*, the *Laws of Mechanics*, the *Laws of Fluids*, the *Laws of a Game*, &c. See *Motion*, &c.

HYPOTYPOSIS

LAW

HYPOTYPOSIS

COLLAR, a particular Ornament, wore by the Knights of ſeveral Military Orders, hanging over their Shoulder, on the Mantle; and its Figure drawn around their Armories. See KNIGHT.

The *Collar* ordinarily conſiſts of a Chain of Gold, enamell'd; frequently ſet with Cyphers, or other Deviſes, and having the Badge of the Order ſuſpended at Bottom.

The *Collar* of the Order of the Garter, conſiſts of SS, with Roſes enamell'd red, within a Garter enamell'd blue, the *George* at the Bottom. See GARTER.

Maximilian is ſaid to have been the firſt of the Emperors who put the *Collar* of an Order around his Arms, upon his being made Chief of that of the Golden Fleece.

Knights of the COLLAR, a Military Order in the Republick of *Venice*; called alſo the *Order of St.* Mark, or *the Medal.*

'Tis the Doge and the Senate that confer this Order: The Knights bear no particular Habit, only the *Collar*, or Chain, which the Doge puts around the Neck; with a Medal, whereon is repreſented the winged Lion of the Republick.

Senators

Military Order

HYPOTYPOSIS

ADMINISTRATION

State Administration Structure

public entity - the Republic of Latvia

ADMINISTRATION, the Government, or Direction of Affairs; particularly the Exercise of distributive Justice. See GOVERNMENT, and JUSTICE.

Indolent Princes confide the *Administration* of publick Affairs to their Ministers. See MINISTER.

Civil Wars are usually rais'd on Pretence of *Male-Administration*; or of Abuses committed in the Exercise of Justice. See WAR.

ADMINISTRATION, in Law, signifies the disposing of a Man's Goods, or Estate, that died intestate, or without any Will; with an Intent to give an Account thereof. See ADMINISTRATOR, INTESTATE, *&c.*

Instruments, or Powers of *Administration*, are taken out in the Prerogative Court. See PREROGATIVE.

ADMINISTRATION is sometimes also used for the Direction of the Affairs of a Minor, a Pupil, a Lunatick, or the like. See MINOR, PUPIL, TUTOR, *&c.* see also GUARDIAN.

ADMINISTRATION is also used in respect of Ecclesiastical Functions.—The Parson has the *Administration* of the Sacraments in his Parish. See PARSON, PARISH, *&c.*—The *Administration* of the Sacrament is prohibited to Persons excommunicate. See EXCOMMUNICATION.

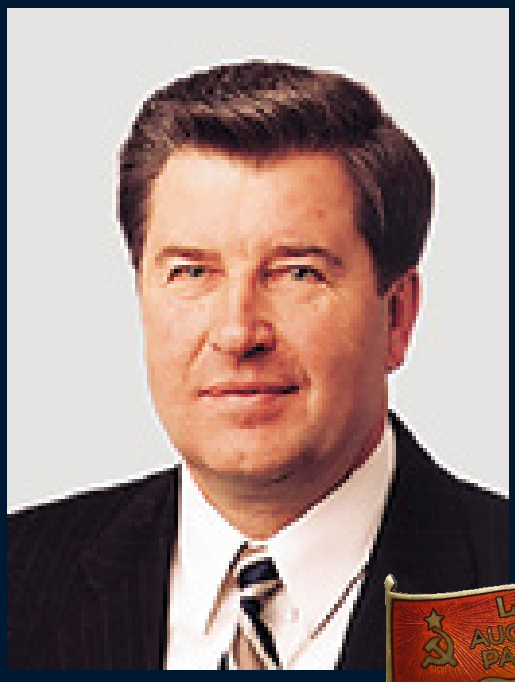
In Beneficiary Matters, they distinguish two Kinds of *Administration*; *Temporal*, which relates to the Temporalties of a Benefice, Diocese, *&c.* and *Spiritual*, to which belong the Power of excommunicating, *&c.* See TEMPORALTY, *&c.*

HYPOTYPOSIS

ADMINISTRATION, in Law, ſignifies the diſpoſing of a Man's Goods, or Eſtate, that died inteſtate, or without any Will; with an Intent to give an Account thereof. See ADMINISTRATOR, INTESTATE, &c.

Estate, that died intestate, or without any Will

Chairman of the Supreme Council of the Latvian SSR
Latvijas PSR Augstākās Padomes priekšsēdētājs



Anatolijs Gorbunovs

From 1988 to 1990, Gorbunov was the secretary of the Central Committee of the Latvian Communist Party, then the chairman of the Presidium of the Supreme Council of the Latvian SSR

HYPOTYPOSIS

Civil Wars are uſually rais'd on Pretence of *Male-Adminiſtration*; or of Abuſes committed in the Exerciſe of Juſtice. See WAR.

Civil War

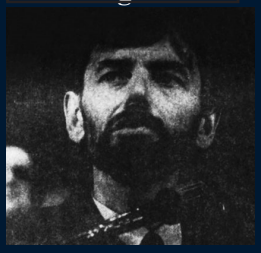
Elected from the list ELECTION ASSOCIATION FOR «FATHERLAND AND FREEDOM»
Action in 5. Saeima factions:
Faction «For the Motherland and Freedom» - member of the chairman (from 07.06.1993 to 03.29.1995)
Does not belong to factions
Activity in the 5th Saeima commissions (October 1995):
Defense and Home Affairs Commission
Claims Commission
Parliamentary investigation commission to find out the use of the state budget, the use of foreign loans and humanitarian aid, the management of state assets and the progress of privatization, the taking over of the assets of the occupying army, the CPSU and the KGB, the actions of the highest state officials
Latvian and German support group

Dainis Īvāns

Romualdas Ražukas

latv. *Romualds Ražuks*

Uldis Augstkalns



The Popular Front of Latvia (abbreviated as the People's Front, PFL) (Latvian: Latvijas Tautas fronte, LTF) was a political movement in the Latvian SSR and Latvia in 1988–1993.

Initially created in support of perestroika, it later advocated for Latvia's withdrawal from the USSR and market reforms.

The first chairman of the NFL was Dainis Ivans (1988-1990), the second was Romualdas Ražukas (1990-1992), the third was Uldis Augstkalns (1992-1995/1996), the fourth was Talavs Jundzis (1995/1996-1998).

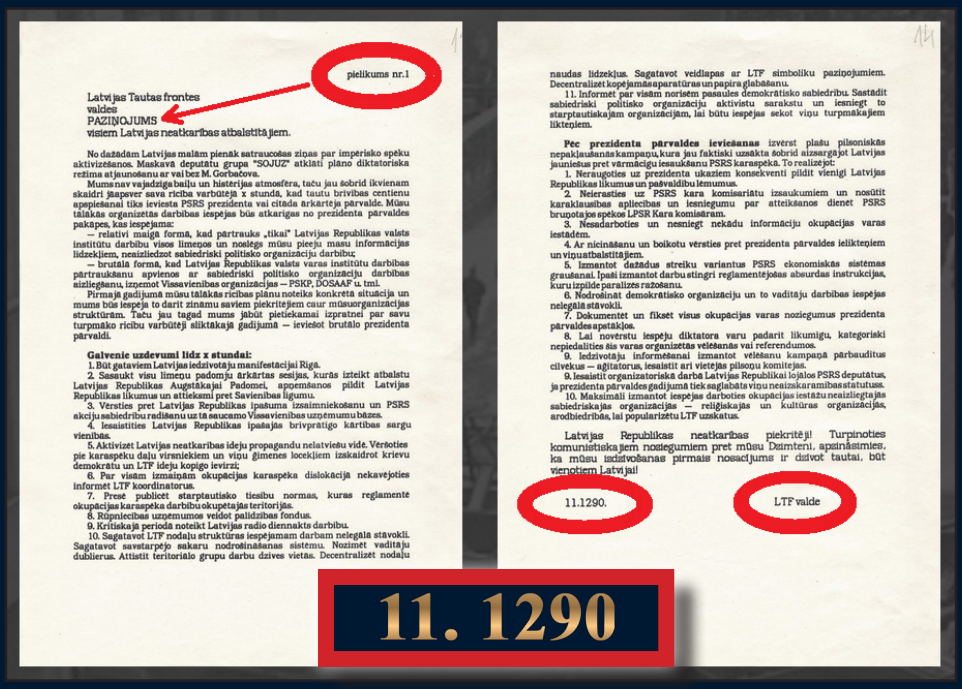
HYPOTYPOSIS

Civil War

"People's Power Front"

Civil Wars are uſually rais'd on Pretence of *Male-Adminiſtration*; or of Abuſes committed in the Exerciſe of Juſtice. See WAR.

Attachment No. 1



pielikums nr.1

Latvijas Tautas frontes
valdes
PAZIŅOJUMS
visiem Latvijas neatkarības atbalstītājiem.

No dažādam Latvijas malām pienāk satraucošas ziņas par impērisko spēku aktivizēšanos. Maskavā deputātu grupa "SOJUZ" atklāti plāno diktatorisku režīma atjaunošanu ar vai bez M. Gorbačova.

Mums nav vajadzīga balļu un histērijas atmosfēra, taču jau šobrīd ikvienam skaidri jāapzver sava rīcība varbūtējā x stundā, kad tautu brīvības centienu apspiešanai tiks ieviesta PSRS prezidenta vai citāda ārkārtēja pārvalde. Mūsu tālākas organizētas darbības iespējas būs atkarīgas no prezidenta pārvaldes pakāpes, kas iespējama:

— relatīvi maiga forma, kad pārtrauks „tikai" Latvijas Republikas valsts institūtu darbību visos līmeņos un noslēgs mūsu pieeju masu informācijas līdzekļiem, neizliedzot sabiedriski politisko organizāciju darbību;

— brutāla forma, kad Latvijas Republikas valsts varas institūtu darbības pārtraukšanu apvienos ar sabiedriski politisko organizāciju darbības aizliegšanu, izņemot Visasvienības organizācijas — PSKP, DOSAAF u. tml.

Pirmajā gadījumā mūsu tālākas rīcības plānu noteiks konkrēta situācija un mums būs iespēja to darīt zināmu saviem piekritējiem caur mūsuorganizācijas struktūrām. Taču jau tagad mums jābūt pietiekamai izpratnei par savu turpmāko rīcību varbūtējā sliktākajā gadījumā — ieviešot brutālo prezidenta pārvaldi.

Galvenie uzdevumi līdz x stundai:

1. Būt gataviem Latvijas iedzīvotāju manifestācijai Rīgā.
2. Sasaukt visu līmeņu padomju ārkārtas sesijas, kurās izteikt atbalstu Latvijas Republikas Augstākajai Padomei, apņemšanos pildīt Latvijas Republikas likumus un attiekšanos pret Savienības līgumu.
3. Vērsties pret Latvijas Republikas īpašuma izsaimniekošanu un PSRS akciju sabiedrību radīšanu uz tā seucamo Visasvienības uzņēmumu bāzes.
4. Iesaistīties Latvijas Republikas īpašajās brīvprātīgo kārtības sargu vienībās.
5. Aktivizēt Latvijas neatkarības ideju propagandu nelatviešu vidē. Vērsties pie karaspēku daļu virsniekiem un viņu ģimenes locekļiem izskaidrot krievu demokrātu un LTF ideju kopīgo ieviržu;
6. Par visām izmaiņām okupācijas karaspēka dislokācijā nekavējoties informēt LTF koordinatorus.
7. Presē publicēt starptautisko tiesību normas, kuras reglamente okupācijas karaspēka darbību okupētajās teritorijās.
8. Rūpniecības uzņēmumos veidot palīdzības fondus.
9. Kritiskajā periodā noteikt Latvijas radio diennakts darbību.
10. Sagatavot LTF nodaļu struktūras iespējamam darbam neiegāla stāvoklī. Sagatavot savstarpējo sakaru nodrošināšanas sistēmu. Nozīmēt vadītāju dublierus. Attīstīt teritoriālo grupu darbu dzīves vietās. Decentralizēt nodaļu

naudas līdzekļus. Sagatavot veidlapas ar LTF simboliku paziņojumiem. Decentralizēt kopējamās aparatūras un papīra glabāšanu.

11. Informēt par visām notiekšām pasaules demokrātisko sabiedrību. Sastādīt sabiedriski politisko organizāciju aktivistu sarakstu un iesniegt to starptautiskajām organizācijām, lai būtu iespējas sekot viņu turpmākajiem lēmumiem.

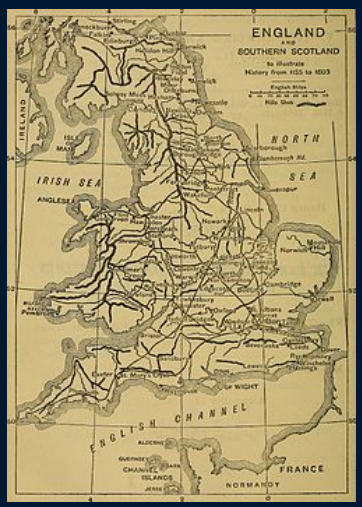
Pēc prezidenta pārvaldes ieviešanas izvērst plašu pilsoniskās nepakļaušanās kampaņu, kura jau faktiski uzsākta šobrīd aizsargājot Latvijas jauniešus pret vārmācīgu iesaukšanu PSRS karaspēkā. To realizējot:

1. Neraugoties uz prezidenta ukaziem konsekventi pildīt vienīgi Latvijas Republikas likumus un pašvaldību lēmumus.
2. Neierasties uz PSRS kara komisariātu izsaukumiem un nosūtīt karaklausības aplecības un iesniegumu par atteikšanos dienēt PSRS bruņotajos spēkos LPSR Kara komisaram.
3. Nesadarboties un nesniegt nekādu informāciju okupācijas varas iestādēm.
4. Ar nicināšanu un boikotu vērsties pret prezidenta pārvaldes ierīkotajiem un viņuatbalstītājiem.
5. Izmantot dažādus streiku variantus PSRS ekonomiskās sistēmas graušanai. Īpaši izmantot darbu stingri reglamentējošas absurdas instrukcijas, kuru izpilde paralizēs ražošanu.
6. Nodrošināt demokrātisko organizāciju un to vadītāju darbības iespējas neiegāla stāvoklī.
7. Dokumentēt un fiksēt visus okupācijas varas noziegumus prezidenta pārvaldes apstākļos.
8. Lai novērstu iespēju diktatora varu padarīt likumīgu, kategoriski nepiedalīties šās varas organizētās vēlēšanās vai referendumos.
9. Iedzīvotāju informēšanai izmantot vēlēšanu kampaņā pārbauditus cilvekus — aģitatorus, iesūtīt arī vietējās pilsoņu komitejas.
9. Iesūtīt organizatoriska darba Latvijas Republikai lojālos PSRS deputātus, ja prezidenta pārvaldes gadījumā tiek saglabāts viņu neizslēgamības statutuss.
10. Maksimāli izmantot iespējas darboties okupācijas iestāžu neaizliegtajās sabiedriskajās organizācijās — reliģiskajās un kultūras organizācijās, arodbiedrībās, lai popularizētu LTF uzskatus.

Latvijas Republikas neatkarības piekritēji! Turpinoties komunistiska jiem nosiegumiem pret mūsu Dzimteni, apzināsimies, ka mūsu iedzīvošanas pirmais nosacījums ir dzīvot tautai, būt vienotiem Latvijai!

11.1290. LTF valde

11. 1290



HYPOTYPOSIS

COAT *of Arms*, in Heraldry, a Cloke, or Habit bore by the antient Knights over their Arms, both in War, and at Tournaments; and ſtill bore by the Heralds at Arms. See ARMS, HERALD, *&c.*

AZURE, the blue Colour of the Skies. See BLUE, COLOUR, SKY, *&c.*

AZURE, in Heraldry, ſignifies a blue Colour, in the Coats of Arms of all Perſons under the Degree of a Baron. See COLOUR.

In the Eſcutcheons of Noblemen, Blue is call'd *Saphir*; and in thoſe of ſovereign Princes, *Jupiter*.

In engraving, it is repreſented by Strokes or Hatches drawn horizontally, as in the annexed Figure.

The *French* prefer this Colour to all others, by reaſon the Field of the Arms of their Kings is *Azure*.

STAR-*Fort*, in Fortification, is a Work with ſeveral Faces, generally compoſed of from 5 to 8 Points, with Saliant and Re-entring Angles flanking one another; every one of its Sides containing from 12 to 25 Fathoms.

SHIELD, an ancient Weapon of Defence, made in Manner of a light Buckler, and bore on the Arm to fend off Lances, Darts, *&c.* The Form of the *Shield* is repreſented by the Eſcutcheon in Coats of Arms. See BUCKLER.

SHIELD, in Heraldry, the Eſcutheon or Field whereon

BUCKLER, a piece of defenſive Armour, us'd by the Antients to ſkreen their Bodies from the Blows of their Enemies. See the *Buckler* of *Achilles* deſcrib'd in *Homer*, that of *Æneas* in *Virgil*, that of *Hercules* in *Heſiod*: *Ajax*'s *Buckler* was lin'd with ſeven Bulls Hides. The Shield ſucceeded the uſe of the *Buckler*: Yet the *Spaniards* ſtill retain the *Sword and Buckler* in their Night-Walks. The Word comes from *Bucularium*; on account of the Buckles wherewith the Antients adorn'd their *Bucklers*. In the Days of corrupt *Latin*, we frequently find *Buccula Clypei*, the Buckle of the *Buckler*. *Thomaſſin* derives it from *Bucca*, Mouth or Throat; becauſe it was uſual to have Heads, *&c.* repreſented on *Bucklers*. See SHIELD.

Bucklers on Medals, are either us'd to ſignify publick Vows render'd to the Gods for the Safety of a Prince; or that he is eſteem'd the Defender and Protector of his People: Theſe were call'd *Votive Bucklers*, and were hung at Altars, *&c.*

HYPOTYPOSIS

RIBBAND, or RIBBOND, a narrow ſort of Silk, chiefly uſed for Head Ornaments, Badges of Chivalry, &c. See SILK.

The Knights of the Garter wear a Blue *Ribbond*, thoſe of the Thiſtle, a Green *Ribbond*. See COLLAR, GARTER, &c.

RIBBON, in Heraldry, is the eighth Part of a Bend. See BEND.

It is born a little cut off from the out-lines of the Eſcutcheon; thus; He beareth Or, a *Ribbon* Gules.

SON, a relative Term, applied to a Male Child, conſider'd in the Relation he bears to his Parents. See FATHER.

The Children of the King of *England*, are called *Sons* and *Daughters* of *England*. See KING. The Eldeſt *Son* is born Duke of *Cornwal*, and created Prince of *Wales*. See PRINCE.

The younger *Sons* are called *Cadets*. See CADET.

The King of *France*'s Children were anciently call'd *Fils*, and *Filles de France*, *Sons* and *Daughters* of *France*; and the Grand-children, *Petits Fils*, and *Petites Filles de France*. At preſent, the Daughters are called *Mes-dames*, and the Grand-daughters, *Mes-demoiſelles de France*.

Natural SON, *Adoptive* SON } See { BASTARD. ADOPTIVE.

SON *of God*, a Term uſed in various Senſes, in the Holy Scriptures; as, 1°. For the *Word*, or the Second Perſon in the Bleſſed Trinity: who is thus called, with reſpect to the Manner of his Generation; as being begotten of the Father.

Him, the Orthodox believe to be Co-eternal, and Co-equal with the Father; and to have been with him, the eternal Principle and Source of the Holy Spirit. See TRINITY.

The Term *Son*, is applied to him, both before and after his Incarnation. Thus we ſay, The *Son* of God Created the World; the *Son* of God was Incarnate, and lived 33 Years on Earth, &c.

2° Several Creatures are alſo called *Sons of God*; not as being ſo by Nature and Generation; but on divers other Accounts. Thus the Angels are called *Sons of God* by *Job*; in reſpect of their Creation, Adoption, &c. And great Men are called *Sons of God* in the *Pſalms*; as being his Lieutenants; or, the Depoſitaries of his Authority. Good Men, and particularly the Elect, are alſo called *Sons of God*, in various Places of the Sacred Writings.

SON *of Man*, is frequently uſed in Scripture, to ſignify *Man*; as expreſſing not only the Nature of Man; but his Frailneſs.

The Expreſſion is very uſual among the *Hebrews* and *Chaldeans*. *Daniel*, *Ezekiel*, and *Jeſus Chriſt*, are particularly thus called; the Firſt once, and the Two latter, frequently.

Sometimes, the Word is alſo uſed for the Wicked and Reprobate; in contradiſtinction to thoſe call'd *Sons of God*.

LEO, *Lion*, the fifth of the twelve Signs of the Zodiack. This the Aſtrologers account a hot dry Sign, and the Houſe of the Sun. The Antients gave it 27 Stars, beſides 8 *Informes*: *Kepler* gives it 40, and *Bayer* 43; two whereof are of the firſt Magnitude, two of the ſecond, five of the third, &c. See *Star*.

Cor Leonis, *the Lion's Heart*, one of the moſt conſiderable Stars in the Heavens. See *Star*

RIGADOON, a kind of Dance, borrowed originally from *Provence*; perform'd in Figure, by a Man and a Woman.—The *Rigadoon* is gay, pleaſant, &c. The Word is form'd from the *French Rigodon*, which ſignifies the ſame thing.

HYPOTYPOSIS

GRIFFON, *Gryphus*, γρυψ, in Natural Hiſtory, a Bird of Prey, of the Eagle Kind. See EAGLE.

The Antients ſpeak fabulouſly of the *Griffon*; they repreſent it with four Legs, Wings, and a Beak; the upper Part repreſenting an Eagle, and the lower a Lion: They ſuppoſed it to watch over Gold Mines, hidden Treaſures, &c. The Animal was conſecrated to the Sun; and the antient Painters repreſented the Chariot of the Sun as drawn by *Griffons*. *M. Spanheim* obſerves the ſame of thoſe of *Jupiter* and *Nemeſis*.

We find mention of the *Griffon* in Holy Scripture; but are not to underſtand the Text of that chimerical Animal juſt deſcribed, which no Body ever ſaw but in Painting and Armories, notwithſtanding what *Servius*, in his Comment on the 8th Eclogue of *Virgil* and *Iſidore*, ſay of it.—The *Griffon* in Scripture, is that Species of Eagle, called in Latin *Oſſifraga*, and in Hebrew פרס, *Peres*, of the Verb פרס, *Pares*, to break.

God prohibited the *Jews* to eat divers Kinds of Birds of Prey, as the Kite, Vulture, &c. And the divers Species of Eagles, which are diſtinguiſhed in Latin by the Names of *Aquila*, *Gryps*, *Haliætus*.—*Pauſanias*, *in Arcadicis*, ſays the *Griffon* has his Skin ſpotted like a Leopard.

The *Griffon*, we mean the fabulous one, is frequently ſeen on antient Medals; and is ſtill bore in Coat-Armour.

Or, a *Griffon* Rampant, with Wings diſplay'd, Sable, is born by the Family of *Morgan* in *Monmouthſhire*, &c. *Guillam* blazons it *Rampant*; alledging that any very fierce Animal may be ſo blazoned, as well as a Lyon.

Sylveſter, *Morgan*, and others, uſe the Term *Segreiant* inſtead of Rampant. See RAMPANT and SEGREIANT.

EAGLE, in *Heraldry*, is the Symbol of Royalty, as being, according to *Philoſtratus*, the King of Birds; and for that Reaſon dedicated, by the Antients, to *Jupiter*.

The *Eagle*, is the Arms of the Emperor, and the King of *Poland*. It is accounted one of the moſt Noble bearings in *Heraldry*, and, according to the Learned in that Art, ought never to be given, but in Conſideration of ſingular Bravery, Generoſity, &c. On which Occaſions, either a whole *Eagle*, or an *Eagle Naiſſant*, or only the Head, or other Parts, agreeable to the Exploit, may be granted.

The *Eagle* is ſometimes repreſented with one Head, and ſometimes with two, tho' never more than one Body, two Legs, and two Wings open'd, or ſtretch'd out, in which Poſture, it is ſaid to be *ſpread* or *diſplay'd*: Such is that of the Empire, which is blazon'd a *ſpread Eagle*, *Sable*, *diadem'd*, *langued*, *beak'd and membred*, *Gules*.

The Reaſon why *Eagles* are generally given in *Heraldry* diſplay'd, is partly, becauſe in that Poſture they fill up the Eſcutcheon better, and partly, becauſe 'tis imagined a Poſture natural to the *Eagle*, when it plumes its Feathers, or faces the Sun. However, there are *Eagles* born in other Poſtures: Some monſtrous ones, with Human or Wolves Heads, &c.

The late Authors only ſay *diſplay'd*, to expreſs the two Heads; and ſay an *Eagle*, without any Addition, when it has but one. The Kingdom of *Poland* bears *Gules*, an *Eagle argent*, *crown'd and member'd Or*.

The *Eagle* has been bore, by Way of Enſign, or Standard, by ſeveral Nations. The firſt who ſeem to have bore the *Eagle*, are the *Perſians*; according to the Teſtimony of *Xenophon*. Afterwards, it was aſſumed by the *Romans*; who, after a great Variety of Standards, at length fix'd on the *Eagle*, in the 2d Year of the Conſulate of *C. Marius*: Till that Time, they uſed indifferently Wolves, Leopards, and *Eagles*, according to the Humour of the Commander.

Several among the Learned maintain, that the *Romans* borrowed this Cuſtom from *Jupiter*, who had appropriated the *Eagle* as his own Badge, in Commemoration of its ſupplying him with Nectar, while he lay conceal'd in *Crete*, for Fear of being devour'd by his Father *Saturn*. Others hold that they borrow'd it from the *Tuſcans*, and others from the *Epirots*.

The *Roman Eagles*, it muſt be obſerved, were not painted on a Cloth, or Flag; but were Figures in *Relievo*, of Silver or Gold, bore on the Top of Pikes; the Wings being diſplay'd, and frequently a Thunder-bolt in their Talons. Under the *Eagle* were filed on the Pike, Bucklers, and ſometimes Crowns. Thus much we learn from the Medals. See *Feſchius* in his *Diſſert. de Inſignibus*. And *Lipſius*, *de Militia Romana*, *L.* IV. *Dict.* 5.

Conſtantine is ſaid to have firſt introduced the *Eagle* with two Heads, to intimate, that tho' the Empire ſeem'd divided, it was yet only one Body. Others ſay, that it was *Charlemaign*, who reſuming the *Eagle*, as the *Roman* Enſign, added to it a ſecond Head: But that Opinion is deſtroy'd, by an Eagle with two Heads, noted by *Lipſius*, on the *Antonine* Column; as alſo by the *Eagle's* only having one Head on the Seal of the *Golden-Bull*, of the Emperor *Charles* IV. The Conjecture, therefore, of *F. Meneſtrier*, appears more probable, who maintains, that as the Emperors of the *Eaſt*, when there were two on the Throne at the ſame Time, ſtruck their Coins with the Impreſſion of a Croſs, with a double Traverſe, which each of them held in one Hand, as being the Symbol of the Chriſtians; the like they did with the *Eagle* in their Enſigns; and inſtead of doubling their *Eagles*, joyn'd them together, and repreſented them with two Heads. In which they were followed by the Emperors of the *Weſt*.

Fa. Papebroch, wiſhes that this Conjecture of *Meneſtrier* were confirm'd by ancient Coins; without which, he rather inclines to think the Uſe of the *Eagle* with two Heads, to be merely arbitrary: Tho' he grants it probable, that it was firſt introduced on Occaſion of two Emperors in the ſame Throne.

White-EAGLE, is a *Poliſh* Order of Knighthood, inſtituted in 1325, by *Uladiſlaus* V. on Marrying his Son *Caſimir*, with a Daughter of the Great Duke of *Lithuania*.

The Cavaliers of this Order were diſtinguiſhed by a Gold Chain, which they wore on the Stomach, whereon hung a Silver *Eagle* crown'd.

Black-EAGLE, was a like Order, inſtituted in 1701. by the Elector of *Brandenburgh*, on his being crown'd King of *Pruſſia*.

HYPOTYPOSIS

CROSS, in heraldry, an ordinary compoſed of fourfold lines, whereof two are perpendicular, and the other two tranſverſe; for ſo we muſt conceive of them, though they are not drawn throughout, but meet, by couples, in four right angles, near about the feſſe-point of the eſcutcheon. The content of a croſs is not always the ſame; for when it is not charged, it has only the fifth part of the field; but if it be charged, then it muſt contain the third part thereof.

This bearing was beſtowed on ſuch as had performed, or at leaſt undertaken ſome ſervice for Chriſt and the Chriſtian profeſſion; and is therefore held by ſeveral authors the moſt honourable charge in all heraldry. What brought it into ſuch frequent uſe was

LIVONIA, a province of Ruſſia, 160 miles long, and 120 broaded; bounded by the gulph of Finland, on the north; by Ingria and great Novogorod, on the eaſt; by Lithuania and Courland, on the ſouth; and by the Baltic, on the weſt: its chief towns are Narva, Revel, and Riga.

LIVONICA TERRA, a kind of fine bole uſed in the ſhops of Germany and Italy. Theſe earths are both dug out of the ſame pit, in the place from whence they have their name, and in ſome other parts of the world. They are generally brought to us made up into little cakes, and ſealed with the impreſſion of a church and an eſcutcheon with two croſs keys. In Spain and Portugal they are much uſed, ſometimes ſingly, ſometimes mixed together, and are good in fevers and in fluxes of all kinds.

BOLES are viſcid earths, leſs coherent and more friable than clay, more readily uniting with water, and more freely ſubſiding from it. They are ſoft and unctuous to the touch, adhere to the tongue, and by degrees melt in the mouth, impreſſing a light ſenſe of aſtringency. There are a great variety of theſe earths, the principal of which are the following.

1. Armenian bole, when pure, is of a bright red colour, with a tinge of yellow: It is one of the hardeſt and moſt compact of the bodies of this claſs, and not ſmooth and gloſſy like the others, but generally of a rough duſty ſurface. It does not effervеſce with acids.

2. French bole is of a pale red colour, variegated with irregular ſpecks of white and yellow. It is much ſofter than the Armenian, and ſlightly effervеſces with acids.

3. Bole of Blois is yellow, remarkably lighter than the moſt of the other yellow earths, and effervеſces ſtrongly with acids.

4. Bohemian bole is of a yellow colour, with a caſt of red, and generally of a flaky texture. It is not acted on by acids.

5. Lemnian earth is of a pale red colour, and ſlightly effervеſces with acids.

6. Sileſian bole is of a browniſh yellow colour, and acids have no ſenſible effects upon it.

Theſe and other earths, made into little maſſes, and ſtamped with certain impreſſions, are called *terræ ſigillatæ*. Theſe earths have been recommended as aſtringent, ſudorific, and alexipharmic. But theſe, and many other virtues that have been aſcribed to them, appear to have no foundation. They are ſtill uſed in fluxes and complaints of the firſt paſſages.

COAT, or COAT of ARMS, in heraldry, a habit worn by the ancient knights over their arms both in war and tournaments, and ſtill borne by heralds at arms. It was a kind of fur-coat, reaching as low as the navel, open at the ſides with ſhort ſleeves, ſometimes furred with ermine and hair, upon which were applied the armories of the knights embroidered in gold and ſilver, and enamelled with beaten tin-coloured black, green, red, and blue; whence the rule never to apply colour on colour, nor metal on metal. The coats of arms were frequently open, and diverſified with bands and fillets of ſeveral colours, alternately placed, as we ſtill ſee cloths ſcarleted, watered, *&c.* Hence they were called deviſes, as being divided and compoſed of ſeveral pieces ſewed together; whence the words *falſe*, *pale*, *chevron*, *bend*, *croſs*, *ſaltier*, *lozenge*, &c. which have ſince become honourable pieces, or ordinaries of the ſhield. See CROSS, BEND, CHEVRON, *&c.*

Coats of arms and banners were never allowed to be worn by any but knights and ancient nobles.

HYPOTYPOSIS

TEUTONIC, ſomething belonging to the Teutons, an ancient people of Germany, inhabiting chiefly along the coaſts of the German ocean: thus, the Teutonic language is the ancient language of Germany, which is ranked among the mother tongues. The Teutonic is now called the German or Dutch.

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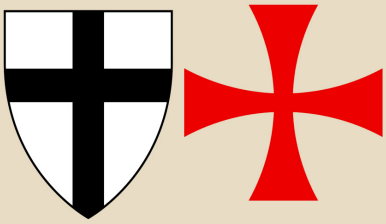
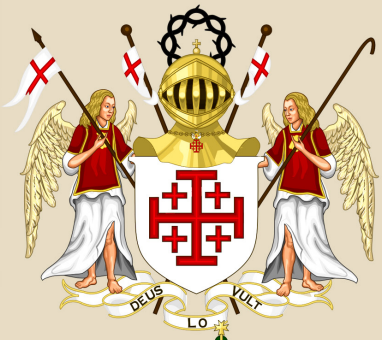
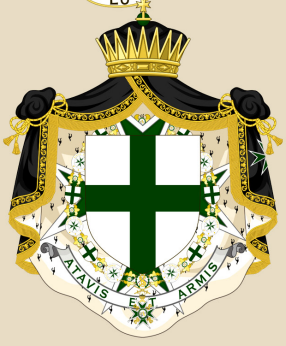
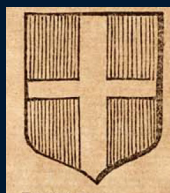






HYPOTYPOSIS

INSULT, a Military Term, uſed for the attacking of any Poſt with open Force, without the Apparatus of Trenches, Saps, or any regular Approaches.



Cross, in Heraldry, is defin'd by *Guillim*, an Ordinary compos'd of four-fold Lines; whereof two are perpendicular, and the other two tranſverſe; for ſo we muſt conceive of them, tho they be not drawn throughout, but meet by Couples, in four right Angles, near the Feſs-Point of the Eſcutcheon. See ORDINARY.

The Content of a *Croſs* is not the ſame always: For when it is not Charg'd, Canton'd, nor Accompany'd, it has only the fifth Part of the Field; but if it be charg'd, it muſt contain the third Part thereof.

This Bearing was firſt beſtow'd on ſuch as had perform'd, or at leaſt undertaken, ſome Service for Chriſt, and the Chriſtian Profeſſion; and is held, by ſome, the moſt honourable Charge in all Heraldry. What brought it into ſuch frequent uſe, was the antient Expeditions into the Holy Land; and the Holy War Pilgrims, after their Pilgrimage, taking the *Croſs* for their Cognizance; and the Enſign of that War being the *Croſs*. See CROISADE.

In thoſe Wars, ſays *Mackenzy*, the *Scots* carry'd St. *Andrew*'s *Croſs*; the *French* a *Croſs* Argent; the *Engliſh* a *Croſs* Or; the *Germans* Sable, the *Italians* Azure, the *Spaniards* Gules.

St. *George*'s *Croſs*, or *the Red Croſs*, in a Field Argent, is now the Standard in *England*; that Saint being the reputed Patron of this Nation.

Guillim enumerates 39 different ſorts of *Croſſes* us'd in Heraldry, the ſeveral Names whereof here follow; the Deſcriptions are to be look'd for under proper Articles.

A *Croſs voided*, a *Croſs wavy-voided*, a *Croſs patee fimbriated*, a *Croſs patee fitched on the Foot*, a *Croſs patee on three Parts and fitched on the fourth*, a *Croſs engrailed*, a *Croſs patonee*, a *Croſs flory*, a *Croſs patonee voided*, a *Croſs avelane*, a *Croſs patee lambeaux*, a *Croſs furchee*, a *Croſs croſlet*, a *Croſs croſlet fitchee at the Point*, a *Croſs bottone*, a *Croſs pomel*, a *Croſs urdee*, a *Croſs degraded fitchee*, a *Croſs potent*, a *Croſs potent fitched*, a *Croſs calvary*, a *Croſs croſlet ſet in Degrees*, a *Croſs patriarchal*, a *Croſs anchor'd*, a *Croſs moline*, a *Croſs clechee*, a *Croſs flury*, or *fleury deliſee*, a *Croſs double fitchee*, a *Croſs a ſeize Points*, a *Croſs milrine*, a *Croſs raguled*, a *Croſs pointed voided*, a *Croſs pall*, a *Tau*, or *S.* Anthony's *Croſs*, a *Croſs voided*

St. *George*'s *Croſs*, or *the Red Croſs*, in a Field Argent, is now the Standard in *England*; that Saint being the reputed Patron of this Nation.

HYPOTYPOSIS

JESUITES, or the ſociety of Jeſus, a famous religious order in the Romiſh church, founded by Ignatius Loyola, a native of Guipuſcoa in Spain, who in the year 1538 aſſembled ten of his companions at Rome, principally choſen out of the univerſity of Paris, and made a propoſal to them to form a new order; when, after many deliberations, it was agreed to add to the three ordinary vows of chaſtity, poverty, and obedience, a fourth; which was, to go into all countries whither the pope ſhould pleaſe to ſend them, in order to make converts to the Romiſh church. Two years after, pope Paul III. gave them a bull, by which he approved this new order, giving them a power to make ſuch ſtatutes as they ſhould judge convenient: on which, Ignatius was created general of the order; which in a ſhort time ſpread over all the countries of the world, to which Ignatius ſent his companions, while he ſtaid at Rome, from whence he governed the whole ſociety.

The entire ſociety is compoſed of four ſorts of members; novices, ſcholars, ſpiritual and temporal coadjutors, and profeſſed members. The novices continue ſo two years; after which they are admitted to make the three ſimple vows, of chaſtity, poverty, and obedience, in the preſence of their ſuperiors: the ſcholars add ſome ſpiritual exerciſes to their ſtudies. The ſpiritual coadjutors aſſiſt the profeſſed members, and alſo make the three ſimple vows: the temporal coajutors, or lay-brothers, take care of the temporal affairs of the ſociety; and the profeſſed members, which compoſe the body of the ſociety, beſides the three ſimple vows, add a ſpecial vow of obedience to the head of the church in every thing relating to miſſions among idolaters and heretics. They have profeſſed houſes for their profeſſed members and their coadjutors; colleges, in which the ſciences are taught to ſtrangers; and ſeminaries, in which the young Jeſuits go through a courſe of philoſophy and theology. They are governed by a general, who has four aſſiſtants, and who appoints rectors, ſuperiors of houſes, provincials, viſitors, and commiſſaries. The diſcipline of theſe houſes, and eſpecially of the colleges, was regulated by Ignatius himſelf. On account of the groſs doctrines and bad practices of the Jeſuits, the order, within theſe few years, has been ſuppreſſed in moſt Roman-catholic countries, the members baniſhed, and their goods con-

RĪGAS VALSTSPILSĒTAS PAŠVALDĪBAS
POLICIJA

POLLĪCEOR, ĭtus sum, ēri. (po and liceor) Prop. *To profess a readiness to do any thing, to offer;* qui modo sum pollicitus ducere, Ter.: pollicetur Piso, sese ad Cæsarem iturum, Cæs.: benigne, or liberalissime alicui polliceri, Cic., to make kind offers: then gen., *to promise;* montes auri, Ter.: alicui suum præsidium, Cic.: also de re, id.: sibi polliceri aliquid, *to promise one's self any thing*, i. e. *to hope for any thing, reckon upon it;* Sen. Pollicitus, a, um, is frequently used passivè, *Promised;* Ov.: hence, Pollicitum, subst., *A promise;* Ov.: Colum. — Synon. Polliceri, to offer; promittere, to give to expect. Cf. Herzog. ad Cæs. B. G. 1, 16.

POLLĪCĬTĀTIO, ōnis. f. (pollicitor) *A promising;* Ter.: Cæs.

POLLĪCĬTĀTOR, ōris. m. (pollicitor) *A promiser;* Tert.

POLLĪCĬTĀTRIX, īcis. f. (pollicitator) *She that promises;* Tert.

POLLĪCĬTOR, ātus sum, āri. (freq. of polliceor) *To promise;* Ter.: Pand.

POLLĪCĬTUS, a, um. See POLLICEOR.

HYPOTYPOSIS

TEUTONIC, ſomething belonging to the Teutons, an ancient people of Germany, inhabiting chiefly along the coaſts of the German ocean: thus, the Teutonic language is the ancient language of Germany, which is ranked among the mother tongues. The Teutonic is now called the German or Dutch.

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OAK, in botany. See QUERCUS.

OAK *of Jeruſalem*, in botany. See CHENOPODIUM.

JERUSALEM, the capital city of Judea, or Paleſtine, in Aſiatic Turky, ſituated thirty miles eaſt of the Levant, or Mediterranean ſea, and ninety miles ſouth of Damaſcus: E. long. 36°, N. lat. 32°.

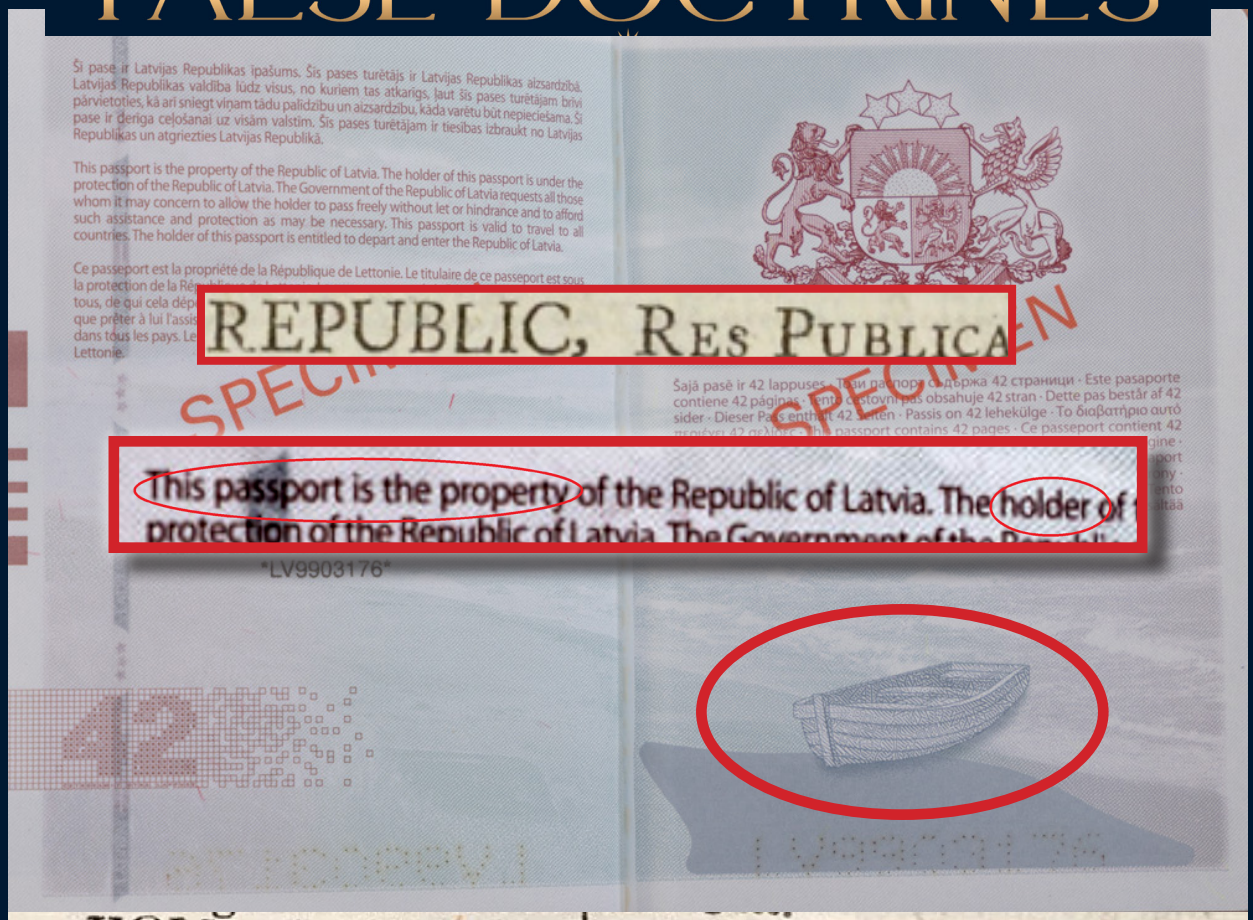
It ſtands on a high rock, with ſteep aſcents on every ſide, except on the north; and is ſurrounded with a deep valley, which is again incompaſſed with hills. The city is at preſent three miles in circumference, and has a little altered its ſituation: for mount Calvary, which was formerly without the walls, ſtands now in the middle of the city; and mount Sion, which ſtood near the centre, is now without the walls.

HYPOTYPOSIS

ROYAL OAK

HYPOTYPOSIS

FALSE DOCTRINES



HOLD *of a Ship*, the loweſt Part of the Ship; including all that Part lying between the Keelſon, and the lower Deck. See SHIP, *&c.*

In the *Hold* are the Steward's Room, the Powder Room, the Bread Room, and the Boatſwain's Room; divided from each other by Bulk-Heads.

The *Hold* is the Store Room in a Merchant Ship, or the Place wherein the Goods, at leaſt all the heavier and more cumberſome, are ſtow'd. The reſt are diſpos'd between the two Decks; at leaſt in *Dutch* Ships, which have their *Holds* very ſhallow, and the Space between the Decks, high.

To find the Burthen of a Ship, the *Hold* is to be meaſur'd. See BURTHEN.

HOLD-*faſt*, an Iron Hook in Shape of the Letter S, fix'd in a Wall to retain and ſupport it.

HYPOTYPOSIS

STATE, or *Eſtate*, an Empire, Kingdom, Province or Extent of Country under the ſame Government. See EMPIRE, KINGDOM, *&c.*

SUBJECT, a Perſon under the Rule and Dominion of a Soveraign Prince or State.

PROPERTY, or PROPRIETY, that which conſtitutes or denominates a thing *proper*; or, it is a particular Virtue, or Quality which Nature has beſtow'd on ſomething. See PROPER.

Thus, Colour is a *Property* of Light; Extenſion, Figure, Diviſibility, and Impenetrability, are *Properties* of Body. See COLOUR, BODY, *&c.*

Every Day diſcovers new *Properties* in the Load-ſtone. See MAGNET.

PROPERTY, or PROPRIETY, in Law, ſtrictly ſpeaking, is the higheſt Right a Man can have to a thing; and ſuch as no ways depends on any other Man's Courteſy. See RIGHT.

In this Senſe, none in our Kingdom have the *Property* of any Lands or Tenements, except the King, in Right of his Crown; all other Lands being of the nature of Fee, and held of the King either mediately or immediately. See FEE, KING, *&c.*

REPUBLIC, RES PUBLICA, *Commonwealth*, a popular State or Government; or a Nation governed by a Democracy. See DEMOCRACY.

The celebrated *Republics* of Antiquity, are thoſe of *Athens*, *Sparta*, *Rome*, and *Carthage*.

REPRESENTATIVE, one who perſonates or ſupplies the place of another, and is inveſted with his right and authority. Thus the houſe of commons are the repreſentatives of the people in parliament.

HOLD - er
COMPUT - er
PRINT - er
SCAN - er

thereof.

Such a *Copy* was taken from the Original; has been collated with the Original. Antient Titles do now few of 'em ſubſiſt otherwiſe than in *Copies*.

COPY is alſo uſed for an Imitation of any original Work; particularly a Painting, Draught, Figure, *&c.* See ORIGINAL.

Among Printers, *Copy* is the Manuſcript, or Original of a Book given them to print from. In this Senſe, they ſay, The Preſs ſtands ſtill for want of *Copy*: Such an Author's *Copy* is good, *i. e.* fair, legible, orderly, *&c.* and ſuch another's, otherwiſe.—— In the Bookſellers Language, a *good Copy* is that which produces a ſaleable Book.——*To caſt off a Copy*, is to make a Computation of the Number of Sheets a Manuſcript will make in print.

COPY-HOLD, is a Tenure for which the Tenant has nothing to ſhew but the *Copy* of the Roll made by the Steward of the Lord's Court. See TENURE.

The Steward of the Court is, among other Things, to enroll and keep a Regiſter of all ſuch Tenants as are admitted to any Parcel of Land, or Tenement belonging to the Manor; and the Tranſcript is called the *Copy of the Court Roll*, which the Tenant keeps as his own Evidence. See ROLL.

This Tenure is called a *baſe Tenure*, becauſe the Tenant holds at the Will of the Lord. *Fitzherbert* ſays, it was formerly called *Tenure in Villenage*; and that *Copy-hold* is but a modern Name.

However, it is not ſimply at the Lord's Will, but according to the Cuſtom of the Manor; ſo that if the *Copy-holder* doth not break that Cuſtom, and forfeit his Tenure, he ſeems not to ſtand at the Lord's Courteſy.

Theſe Cuſtoms are infinite; varying in one Point or other almoſt in every Manor. See CUSTOM, and MANOR.

Copy-holders upon admittance pay a Fine to the Lord; which Fines are in ſome Manors certain, in others not; but yet, if the Lord exceeds two Years Value, the Court of Chancery, King's-Bench, *&c.* have, in their ſeveral Juriſdictions, Power to reduce the Fine. See FINE.

In many Places the *Copy-holds* are a kind of Inheritance, and term'd *Cuſtomary*, becauſe the Tenant dying, and the Hold becoming void, the next of Blood paying the cuſtomary Fine, as two Shillings an Acre, or the like, may not be denied his Admiſſion.

Some *Copy-holders* have by Cuſtom the Wood growing upon their own Land; ſome, again, hold by the Verge in antient Demeſne, ſo that tho they hold by *Copy*, they are yet accounted a kind of Free-holders: Laſtly, ſome others hold by common Tenure, called *mere Copy-hold*; whoſe Land, upon Felony committed, eſcheats to the Lord of the Manor.

This is the Land which the *Saxons* called *Folkland*, as being held *ſine ſcripto*; in contradiſtinction to *Bockland*, or Charter-Land, *Terra ex ſcripto*, and now Free-Land. See CHARTER-LAND, and FREE-HOLD.

COPY-HOLDER, is defined by *Weſt* to be a Perſon admitted Tenant of any Lands or Tenements within a Manor, which, Time out of Mind, by the Uſe and Cuſtom thereof, have been demiſable to ſuch as will take the ſame by *Copy* of Court Roll, according to the Cuſtom of the ſaid Manor.

HYPOTYPOSIS

PASS-*Port* is alſo uſed for a Licence granted by a Prince for the importing or exporting Merchandizes, Moveables, &c. without paying the Duties.

Merchants ſometimes procure ſuch *Paſs-Ports* for certain Kinds of Commodities; and they are always given to Embaſſadors and Miniſters, for their Baggage, Equipage, &c.

PASS-*Port* is alſo a Licence obtain'd for the importing or exporting of Merchandizes deem'd Contraband, and declared ſuch by Tariffs, &c. as Gold, Silver, pretious Stones, Ammunition of War, Horſes, Corn, Wool, &c. upon paying Duties.

FRAUD FACTS FALSE DOCTRINE

"LATVIAN" VERSION

Regulations of identity documents

I. General question

1. The rules shall determine:

1.1. The content, procedures and conditions for issuing passports of citizens and non-citizens of Latvia, as well as stateless persons, refugees and persons who have been granted alternative status;

1.2. samples of identity cards (except for accredited identity cards), content, procedures for issuance and conditions, as well as terms of validity;

1.3. the amount and content of the information to be included in the personal certificate in electronic form, the procedures for the establishment, activation, deactivation and renewal thereof, as well as restrictions on use;

"ENGLISH" VERSION

Regulations Regarding Personal Identification Documents

I. General Provision

1. The Regulation prescribes:

1.1. the specimens of passports of citizens and non-citizens of Latvia, as well as of travel documents of stateless persons, refugees, and persons to whom alternative status has been granted, their content, the procedures and conditions for issue, as well as the term of validity;

1.2. the specimens of identity cards (except identity cards of accredited persons), their content, the procedures and conditions for issue, as well as the term of validity;

1.3. the amount and content of the information to be included in the electronic form of the identity card, the procedures for creating, activating, deactivating and updating it, as well as the restrictions for use;

1.4. additional information to be included in the personal identity document.

HYPOTYPOSIS

PERSON, an individual Subſtance, of a rational or intelligent Nature. See SUBSTANCE, and INDIVIDUAL.

The Father and Son are reputed, in Law, as the ſame Perſon; an Embaſſador repreſents the Perſon of his Prince. See EMBASSADOR.

In Theology the Godhead is divided into three Perſons; but here the Word *Perſon* carries a peculiar Idea, very different from that attach'd to it every where elſe; being only uſed for want of a Term more pertinent and expreſſive. See TRINITY.

The Word *Perſon*, *Perſona* is ſaid to be borrow'd a *Perſonando*, from perſonating, or counterfeiting; and is ſuppoſed to have firſt ſignified a Mask: By Reaſon, ſays *Boethius*, *in Larva Concava ſonus volvatur*, and hence the Actors who appear'd mask'd on the Stage, were ſometimes call'd *Larvati*, and ſometimes *Perſonati*.

Hence, adds *Boethius*, as the ſeveral Actors repreſented each their ſingle individual Man, *viz.* *Oedipus*, or *Chremes*, or *Hecuba*, or *Medea*; for this Reaſon, other People, who were alſo diſtinguiſh'd by ſomething in their Form, Character, &c. whereby they might be known; came alſo to be call'd by the *Latins Perſonæ*, and by the *Greeks* προσωπα.

Again, as theſe Actors rarely repreſented any but great and illuſtrious Characters; the Word came at length to import the *Mind*, as being a Thing of the greateſt Regard and Dignity among human Matters. And thus Men, Angels, and even God himſelf were call'd *Perſons*.

Things merely corporeal, as a Stone, a Plant, or a Horſe, were call'd *Hypoſtaſes*, or *Suppoſita*; but never *Perſons*. See HYPOSTASIS, &c.

PORT, or *Haven*, a commodious Place ſituate on the Sea-Coaſt, or at the Mouth of a River, with depth of Water ſufficient for Ships of Burthen, and convenient Bottom for Anchorage; where Veſſels lie by, to load or unload; ſcreen'd from the Wind, and ſafe from any Enterprize of Enemies; either by the diſpoſition of the Place, or by means of a Mole, a Dike, or the like, with a Chain and Light-Houſe.

Ports are either *Natural* or *Artificial*.

Natural are thoſe which Providence ſeems to have form'd, for the Communication of Commerce.

Artificial Ports are thoſe form'd with Moles or Projectures into the Sea. See MOLE.

The *Engliſh* Coaſts are exceedingly thin of Ports. *France* has the Advantage of all other Countries in the Number

PASS, PASSADE, in Fencing, a Leap or Advance upon the Enemy.

Of theſe there are ſeveral Kinds; as *voluntary Paſſes*, commencing from the left Foot out of Meaſure of the firm Foot; as when the Enemy is not expected. Others *neceſſary*, made after a Puſh from the right Foot; where being ſo preſs'd by the Enemy, as not to have Time to retire, you endeavour to ſeize the Guard of his Sword.

The Meaſure of the *Paſs* is, when the two Smalls of the Swords are ſo near, as that they may touch one another. There are *Paſſes*, *within*, *above*, *beneath*, *to the right*, *the left*, *Paſſes* under the Sword, over the Line, &c.

PASS *of Arms*, in Chivalry, a Place which the antient Knights undertook to defend, *E. gr.* a Bridge Road, &c. not to be paſſed without fighting the Perſons who kept them.

The Knights who held the *Paſs* hung up their Arms on Trees, Pales, Columns, &c. erected for the Purpoſe; ſuch as were diſpoſed to diſpute the *Paſs*, touched one of theſe Armories with his Sword; which was a Challenge the other was obliged to accept. The Vanquiſh'd gave the Victor ſuch Prize as was before agreed on.

PASS-*Port*, a Licence, or Letter from a Prince, or Governor, granting Liberty and Safe-Conduct to travel, enter, and go out of his Territories, freely and without Moleſtation.

The *Paſs-Port* is, properly, given to Friends, and the Safe-Conduct to Enemies. See SAFE-CONDUCT.

Paſquier takes *Paſſe-Port* to be uſed for *Paſſe-par-tout*. *Balſac* mentions a very honourable *Paſs-Port* given by an Emperor to a Philoſopher; in theſe Terms: *If there be any one on Land, or on Sea, hardy enough to moleſt* Artamon; *let him conſider whether he be ſtrong enough to wage War with* Cæſar.

PASS-*Port* is alſo uſed for a Licence granted by a Prince for the importing or exporting Merchandizes, Moveables, &c. without paying the Duties.

Merchants ſometimes procure ſuch *Paſs-Ports* for certain Kinds of Commodities; and they are always given to Embaſſadors and Miniſters, for their Baggage, Equipage, &c.

PASS-*Port* is alſo a Licence obtain'd for the importing or exporting of Merchandizes deem'd Contraband, and declared ſuch by Tariffs, &c. as Gold, Silver, pretious Stones, Ammunition of War, Horſes, Corn, Wool, &c. upon paying Duties.

PASS-*Parole*, a Command given in the Head of an Army, and thence communicated to the Rear; by paſſing it from Mouth to Mouth.

PASS-*par-tout*, a Maſter-key; or Key that opens indifferently ſeveral Locks belonging to the ſame Lodge or Apartment. See KEY.

PASS-*Volant*, a Fagot, or a pretended Soldier, not enroll'd, whom the Captain or Colonel makes paſs in Review, or Muſter, to ſhew that his Company is compleat, or to receive the Pay thereof to his own Profit. See FAGOT, &c.

In *France* the *Paſſe-volants* are condemn'd to be mark'd on the Cheek with a *Flour-de-lis*.

PASSA, or *Paſſa Uva*, in Pharmacy, a Term applied to thoſe dried Grapes, which we call *Raiſins*. See RAISIN.

Uvæ Paſſæ is ſometimes alſo uſed, with leſs Propriety, for *Figs*. See FIG.

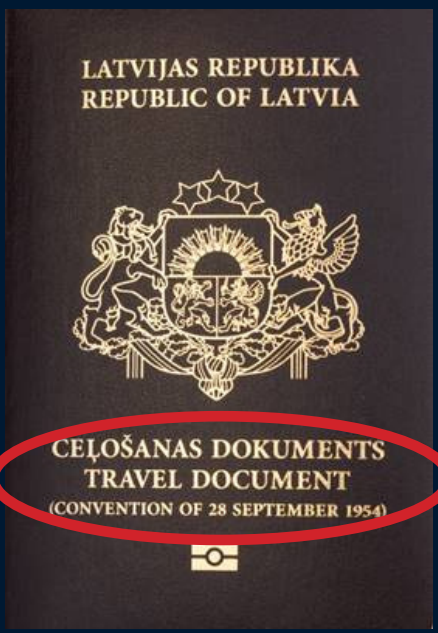
HYPOTYPOSIS

Pass-Port is alſo uſed for a Licence granted by a Prince

Licence

FRAUD FACTS
FALSE DOCTRINE

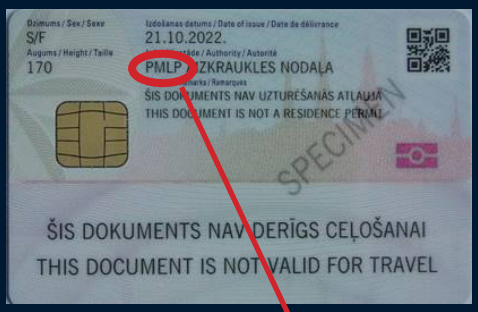
PMLP



HYPOTYPOSIS

This for the Name: as for the Thing, we have already defin'd *Perſon, an individual Subſtance of a reaſonable Nature*; which is the ſame *Boethius*'s Definition.

FRAUD FACTS
FALSE DOCTRINE



LURSOFT IT | DATA BASES | MONITORING | SUBSCRIPTION | LV RU EN

1		Company/ Authority	40003987856	PMLP Sabiedrība ar ierobežotu atbildību Liquidated 04.06.2009 Address: Ludzas rajons, Briģu pagasts, "Noliktava"

PMLP, Limited Liability CompanyLiquidated 04.06.2009Address:
Ludza district, Briģi parish, "Noliktava"
"Noliktava" - Warehouse

PMLP

HYPOTYPOSIS

FALSE Conception.

Jurisdiction's name:	Latvia

Information on Tax Identification Numbers

Section I – TIN Description

TINs to individuals and entities are issued for identification purposes with tax administration.

Legal acts regulated registration of TINs individuals and entities:
Article 15 of Law on Taxes and Fees;
Regulations of the Cabinet of Ministers no.537 of September 22, 2015

FEE, FEUD, FEUDUM, FEODUM, or FIEF, an Eſtate, Land, Tenement, Lordſhip, or Right held of a ſuperior Lord, on condition of Fealty, Homage, or other Acknowledgement.

The Term *Fees* is properly applied to Lands and Tenements, which we hold in perpetual Right, on condition of an Acknowledgment of Superiority in a higher Lord. See TENURE.

Question 2a – If you answered no to Question 1 with respect to individuals, describe those instances where individuals are not being automatically issued a TIN.

Question 2b – If you answered no to Question 1 with respect to Entities (as defined by the CRS), describe those instances where Entities are not being automatically issued a TIN.

Section II – TIN Structure

TIN for individuals and entities consists of 11 digits.

For Individuals:
TIN issued to individuals are identical with their personal identity number.

1) As of 1 July 2017 an individual personal identity number, starting with the digit "3" will be allocated to all persons, regarding whom information will be included in the Register of Natural Persons (initial registration of a person). If a personal identity number contains the date of birth (personal identity numbers until 30 June 2017 including), as of 1 July 2017 a person shall be entitled to change the personal identity number once.

In the previously mentioned cases the personal identity number shall consist of eleven digits, ensuring non-repeating of personal identity numbers. The first digit of the personal identity number shall be "3", the second digit is a random digit between "2" and "9" automatically generated by the system while the remaining digits are random digits between "0" and "9" automatically generated by the system. The first six digits may be separated from the remaining five digits by a hyphen.

*Example: 38XXXX-XXXXX * in order to avoid coincidence with a real person and based on data protection, the numbers in the example are replaced by X*

2) In case the person, to whom the personal identity number has been allocated until 30 June 2017 including, hasn't requested the change of the allocated personal identity number, the personal identity number contains the date of birth of the person (ddmmyy), the 7th digit indicates century ("0" is 19th century, "1"-20th century, "2"-21th century). Format: DDMMYY99999 (date of birth + 5 digits)).

Example: 121212-XXXXX

For Entities:
State Revenue Service issues TIN with the following structure 9000xxxxxxx, Register of Enterprise:

4000xxxxxxx or 5000xxxxxxx

TIN, a whitiſh Metal, ſofter than Silver, yet much harder than Lead. See METAL.

The Chymiſts, *&c.* hold *Tin* an imperfect Metal, generated of two different Seeds, *viz.* that of Silver and that of Lead; which renders it a kind of Compound of both; and accordingly it is frequently found in Lead and Silver Mines.

Tin, however, has alſo its proper Mines, of which our Counties of *Cornwal* and *Devonſhire* are an abundant Evidence: The greateſt Part of the *Tin* conſumed in *Europe*, is procured from thence; and *Cambden* even ſuppoſes this Abundance of *Tin* in thoſe two Provinces, to have given the original Denomination *Britain* to the whole Country. In the *Syrian* and *Chaldee*, *Tin* is call'd *Bragmanac*; the Primitive whereof is *Bratman* or *Britman*, whence *Britain*.

The principal Characters or Properties of *Tin*, enumerated by *Boerhaave*, are, That it is the lighteſt of all Metals; very little ductile or elaſtic; the moſt fuſible and volatile of all Metals; ſcarce diſſoluble by Acids, unleſs the weaker Sorts; and eaſily and intimately miſcible with other Metals, the Ductility whereof becomes diminiſh'd by ſuch Mixture.

The ſame Author concludes, that Sulphur is a prevailing Ingredient in *Tin*, and deduces ſeveral of its particular Properties therefrom. He adds, that could the Metal be perfectly purged of this heterogeneous Sulphur, 'tis probable it would be found no other than Silver.

Several Authors had before noted a great Conformity, in divers Particulars, between the two Metals; as, that both grow bitter when diſſolved by Acids; that when fuſed together, there is ſcarce any ſeparating them again, not even by Lead. Add, that Mr. *Boyle* and others, give us ſeveral Inſtances of Silver being actually procured in conſiderable Quantity from *Tin* Ore. See SILVER.

Yet ſome Naturaliſts judge the Analogy greater between *Tin* and Lead; and contend that *Tin* is only Lead, under a leſs Degree of Coction; but if there be ſome Marks of Agreement between them, there are as many of Diſagreement. The Calx of Lead, for inſtance, eaſily fuſes and vitrifies, but that of *Tin* not without the laſt Difficulty: If *Tin* and Lead be mix'd by a vehement Fire, a vehement Colluctation enſues, and they both run into a Calx: Add, that *Tin* is eaſily revivified; but Lead with great Labour. See LEAD.

The Method of getting, preparing, *&c.* the *Tin* in the *Corniſh* Mines, much the beſt and moſt conſiderable in the World; is given us in the *Philoſophical Tranſactions*.

The working of the *Tin* Mines is very hard and difficult; not only by reaſon of the great Depth which the Veins deſcend to, even as low as 50 Fathom; but alſo becauſe the Rocks, through which Paſſages are frequently to be cut, are often ſo hard, that the Workman can't dig a Foot in a Week. Nor is the ſoft, ſhaking Earth found in the *Tin*-Mines, much leſs inconvenient to the Workmen; both by reaſon of fœtid, malignant Vapours it exhales, and of the Currents of Water often met withal therein: all theſe Diſadvantages together render it impracticable for the Workmen to hold it above four Hours together.

The mineral Stones or Glebe being dug and drawn out of the Mine, is there broke into Pieces with large Iron Mallets; then brought to a Stamping Mill, where 'tis ſtill pounded ſmaller with Stampers, much like thoſe of Paper Mills; and the Water paſſing through it waſhes away the earthy Parts, leaving the Metallic ones behind: The Lotion is repeated twice, to make the better Separation.

This done, they dry it in a Furnace on Iron Plates; and grind it very fine in a Crafing Mill; then waſh it again; then dry it: In this State, the metallic Matter is call'd *Block*, or *Black Tin*.

To convert it into *Tin*, *i. e.* into *white Tin*, they carry it to a Furnace or blowing Houſe; where, by means of a Charcoal Fire, kept up by huge Bellows work'd with the Water, it is melted; after it has paſs'd all theſe Preparations, and is become cold, they forge it; which is the laſt Thing done to it in the Works.

HYPOTYPOSIS

The Droſs or Scoria ſcumm'd off the *Tin* in Fuſion, being melted down with freſh Ore, runs into Metal; and even the Caufalty, *i. e.* the Matter waſh'd and ſeparated from the Metal in the Mill, being thrown up in Heaps, after reſting Six or Seven Years, they fetch it over again, and it yields as good *Tin* as any of that of *Germany*.

The Workmen diſtinguiſh ſeveral Kinds of *Tin*; as *Moor-Tin*, which is the beſt Sort, a Fool whereof, weighs 80 Pounds; and *Mine-Tin*, which is the next, a Fool thereof weighing about 52 or 50 Pounds. The *Tin* got from the ſoft, gravelly Earth, they call *Pryan Tin*, to diſtinguiſh it from that got from the Stones, which is better by almoſt Half.

Two Pounds of *black Tin*, when melted, yield about one of *White*.

There is a Curioſity in theſe *Corniſh* Mines, which the Lover of Natural Hiſtory will be pleas'd to hear; and 'tis this: That in digging, at the Depth of 40 or 50 Fathoms, they frequently meet with large Trees, ſtill entire. See SUBTERRANEOUS.

Childrey, in his Natural Hiſtory, goes back as far as the Deluge to place them there; but without having recourſe to ſo great Antiquity, they who believe that the Mines, when exhauſted of their Ore or Mineral Matter, renew and fill again in courſe of Time, will ſoon ſolve the Difficulty, by ſuppoſing, that in the firſt Working of theſe Mines, theſe Trees had been let down to ſerve as Props and Pillars. See DELUGE.

But there are other People will think this Renewal of the Mines itſelf a Difficulty as great as the former. However, what the former Author adds, *viz.* that in ſome Places in the Mines, they likewiſe find Pick-axes, *&c.* with wooden Shafts, as alſo braſs Nails, and even a Medal of *Domitian*, ſeems to countenance the Opinion. See MINE.

The Chymiſts call *Tin*, *Jupiter*: But from what Analogy between the Metal and the Planet, we leave them to explain. See JUPITER.

By the Analyſes made of this Metal, they hold it compounded of Earth, Sulphur, a metallic Salt, and Mercury.

The chief chymical Preparations from *Tin*, are Salt of *Tin*, Flower of *Tin*, and Diaphoretic of *Tin*.

Salt of TIN, or of *Jupiter*, is *Tin* calcined; and diſtill'd Vinegar pour'd thereon; from which, by means of Fire, and then of a cool Place wherein 'tis put, a very white Salt is drawn. See SALT.

Flower of TIN, is a kind of white Coſmetic, or Paint, for the Complexion; drawn with Sal Ammoniac, by means of Sublimation. See FLOWER.

Diaphoretic of TIN, is fine *Tin*, and Regulus of Antimony melted, firſt together, and then both with Salt-petre. Whence, after various Lotions, is drawn a Powder, held to be ſoveraign againſt various Diſeaſes.

Ceruſs of TIN, is a white Powder, procured from *Tin*, whereof a Fucus is made, call'd *Spaniſh White*.

This *Ceruſs* is not made with Vinegar, as that of Lead is; but with the Urine of a young Perſon: The Powder is alſo uſed to colour *Delft* Ware.

Calx of TIN, is what we properly call *Bezoardicum Joviale*. See BEZOARDICUM.

TIN *of Glaſs*, is what we properly call *Biſmuth*. See BISMUTH.

For the uſe of Tin in the Compoſition of Pewter; ſee PEWTER.

Method of Aſſaying TIN.

To find whether *Tin* be ſoft and ductile, or harſh and brittle; there are two Kinds of Aſſays; the Firſt, is by putting the *Tin* in a hot, braſs Mould, and there melting it. If the Metal be harſh, it will be taken out heavier than before; otherwiſe it will be lighter. The Second, is by caſting the melted *Tin* into a little Mould, made of the Thunder-ſtone. This Mould has a little Canal of moderate Length, which conducts the Matter into a Cavity, capable of containing half a Billiard Ball: If the *Tin* be harſh, it appears whitiſh towards the Entry of the Mould, otherwiſe 'tis tinged ſuperficially with a very faint, bluiſh Brown.

TINCTURE or *Eſſence*, in Pharmacy and Chymiſtry, a Separation of the finer and more volatile Parts of a mixt Body, made by means of a proper Menſtruum diſſolving the ſame. See MENSTRUUM and DISSOLUTION.

TINCTURE is particularly applied to the Extraction, or Separation of a Colour from a mixt, and the Impreſſion it makes in a Liquor, or Menſtruum which takes away a Part of its pureſt Subſtance, and by that means becomes a ſharer in its Colour, Virtues, *&c.*

Thus in Pharmacy, we have Cephalic *Tinctures*, Antiſcorbutic *Tinctures*, Stomachic *Tinctures*, Anticholic *Tinctures*, Invigorating *Tinctures*, *&c.*

Tinctures are drawn from Roſes, from Corals, *&c.* See EXTRACTION.

To make a *Tincture*, the Matter is uſually bruiſed, put in a Matraſs, and the Menſtruum, which commonly is Spirit of Wine, poured on it, to the Height of two or three Fingers above it. Then the Glaſs is cloſed, and ſet for Digeſtion, in a Sand Heat during four or five Hours, till the Spirit is well impregnated, and has received a high Colour. See DIGESTION.

Thus are *Tinctures* of odoriferous Vegetables, as Cinnamon, *&c.* drawn; and the ſame Menſtruum ſerves for thoſe of Metals and Minerals.

The *Tinctures* of Metals, ſo much talk'd of by the Chymiſts and Alchymiſts, are not proper *Tinctures*; they are only Diſſolutions, wherein the Metal is divided and attenuated to a greater Degree, than it is in its natural and ordinary Diſſolvent.

If the *Tincture* were irreductible; that is, if the Metal were diſſolv'd to ſuch a Degree, as that it could not be brought back again into Metal; or, which comes to the ſame, if the Principles which compoſe it were diſunited, it would be what the Chymiſts have ſo long and ſo earneſtly wiſh'd for, and ſought with ſuch infinite Pains, eſpecially with regard to Gold; the *Irreductible Tincture* whereof, is what ſhould be call'd *Aurum Potabile*. See GOLD.

But no ſuch *Tincture* has ever yet been diſcover'd: The Potable Gold in uſe among us, being only Gold extreamly divided; and the Caſe is the ſame with the *Tinctures* of other Metals. See METAL and MINERAL.

The Intention of metalline *Tinctures*, is to rarify and extend the Sulphur of the Metal as much as poſſible; and ſo render the fix'd and earthy Parts, as ſubtle and volatile as may be: If they are deſigned to be of Uſe in Medicine, ſome harmleſs and agreeable Intermedium is to be uſed. See STEEL.

The Alchymiſts give the Name of *Grand Mineral Tincture* to the Philoſophers Stone; from an Opinion, that all which is required to that Operation, is to give the Colour or *Tincture* of Gold to fix'd Mercury. See PHILOSOPHERS *Stone*.

Marble, Alabaſter and Bones, receive *Tinctures* from Lixiviums, and ſharp Juices; and Mr. *Boyle* thinks there is reaſon to hope the ſame may be done of precious Stones; Rock Cryſtal, 'tis certain, is tinged by Subterraneous Juices; ſo is Saphyr itſelf. See STONE.

In the Memoirs of the *French* Academy, mention is made of certain Liquors, *e. gr.* Salts drawn from Wheat, which will extract *Tinctures*, even out of ſome precious Stones. 'Tis added, they are the more capable of producing this Effect, as they give a greater Degree of Redneſs to the Solution of Vitriol.

TINCTURE is alſo applied by the Heralds, to the Colours in an Eſcutcheon, or Coat of Arms; under which may be likewiſe reduced the two Metals, *Or* and *Argent*, becauſe often repreſented by Yellow and White. See COLOUR and METAL.

TINEA, in Medicine, a Diſeaſe call'd by the *Arabic* Writers *Sahaſati*, and in *Engliſh* uſually a *ſcall'd Head*.

The *Tinea* is a Diſeaſe of the Leprous Kind: Authors uſually reckon three Species of it, *viz.* a *dry*, *moiſt*, and *lupinous*; which, in reality, are only ſo many Degrees of the ſame Diſeaſe. See LEPRA.

Turner defines it an Ulcer ariſing in the Heads of Children, from a vicious, corroſive, or ſaline Humour, which preying on the Cutaneous Glands, in Time deſtroys their Texture.

In the firſt Stage it is cover'd with white, dry, ſcurfy, or ſquammous Matter: In the ſecond the ſubjacent Fleſh appears granulated: And in the third it is ulcerous.

It has its Name *Tinea*, Moth, from the Similitude of the Holes eat by that Inſect on Paper, *&c.*

The internal Remedies proper for the *Tinea*, are Mercurials, proper Cathartics, and Dietetics, or Edulcorants; and ſometimes a Salivation, eſpecially by Unction, has been efficacious, after all other Methods have prov'd vain. The Externals are Fomentations made of Roots of *Oxylapathum*, *Birthwort*, *Horſe-Radiſh*, *Wormwood*, *&c.* boil'd in Water and ſtrain'd; to which are added, Spirits of Wine camphorated, *&c.* *Liniments* of Hogs Lard, white Precipitate Mercurial Ointments, with powder'd Brimſtone; and ſometimes Powder of *Roman* and white Vitriol, red Precipitate, *&c.*

TIN-*Glaſs*, a mineral Matter, white, ſmooth, and, as to Appearance, reſembling *Tin*; but hard, ſharp, brittle, and diſpos'd into ſhining Scales, as it were Pieces of Glaſs, whence its Name. See MINERAL.

Tin-Glaſs is the ſame with what we otherwiſe call *Biſmuth*. See BISMUTH.

TINNING, the covering or lining any thing with melted *Tin*, or with *Tin* reduc'd to a very fine Leaf.

Looking Glaſſes are foliated or *tinn'd* with thin Tables of beaten *Tin*, the whole Bigneſs of the Glaſs; apply'd and faſten'd thereto by means of Quickſilver. See FOLIATING and LOOKING-*Glaſs*.

Kettles, Saucepans, and other Kitchen Utenſils, are *tinn'd* with melted *Tin*; and Locks, Bits, Spurs, *&c.* with Leaf *Tin* by Help of Fire.

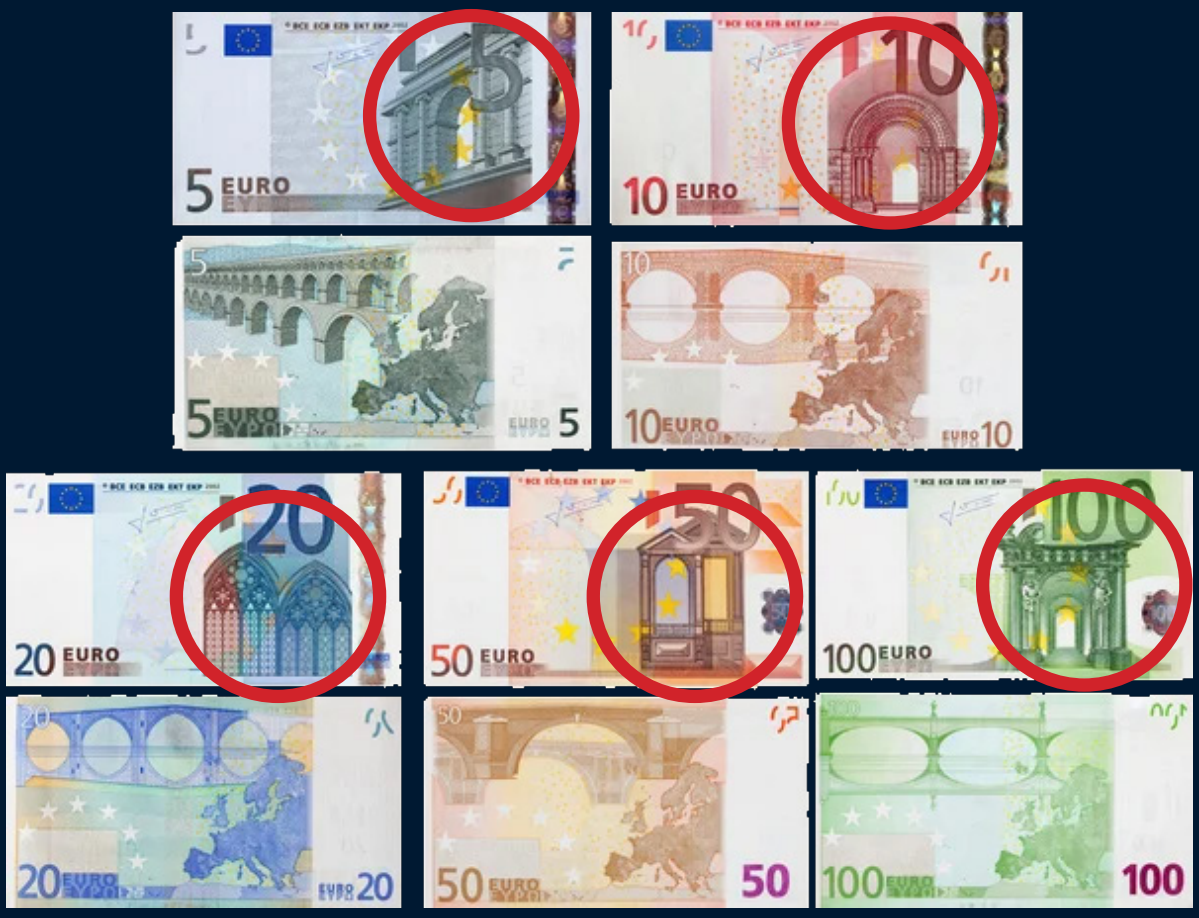
The Plumbers uſe to *tin* or whiten their Sheets of Lead; in order to which they have a *tinning Furnace*, fill'd with

HYPOTYPOSIS

ROYAL OAK

BANK-BILLS : Inſtruments whereby private Perſons become entitled to a Part in the *Bank-Stock*. They are form'd on the Model of the *Lombard-Bills*.

RELIGION , that Worship or Homage due to God



HYPOTYPOSIS

CIVIC, an Epithet apply'd to a Kind of Crown, made of Oaken Leaves; antiently beſtow'd by the *Romans*, on thoſe who ſav'd the Life of a Fellow-Citizen in a Battle, or an Aſſault. See CROWN.

The *Civic* Crown was exceedingly eſteem'd; and was even given as an Honour, to *Auguſtus*; who on this Occaſion ſtruck Coins with this Device, OB CIVES SERVATOS.

It was alſo given to *Cicero*, after his Diſcovery of *Catiline*'s Conſpiracy.

CIVIL LAW, *Lex Civilis*

=

The Roman Law

The *Roman Law* is the Civil Law, or the written Law, as compiled by the Emperor *Juſtinian*. See CIVIL *Law*.

CIVIL, in its general Senſe, is ſomething that regards the Policy, publick Good, or repoſe of the Citizens, or Subjects of a State. See CITY.

In this Senſe, we ſay, *Civil* Government; *Civil* Law; *Civil* Rights; *Civil* War, *&c.* See GOVERNMENT, *&c.*

CIVIL *Law*, *Lex Civilis*, is defin'd, in the Inſtitutes, to be the Laws peculiar to each City, or each People: but in the modern Uſe, it properly implies the *Roman Law*, contain'd in the Inſtitutes, the Digeſt, and the Code; otherwiſe call'd, the *Lex Scripta*, or *Written Law*. See LAW.

CITY, a large Town, incloſ'd with a Wall. See TOWN.

'Tis hard to give any juſt Definition of a *City*; in regard, Cuſtom has reſerv'd the Appellation of *Towns*, to ſo many Places which ſeem to have every thing requiſite to conſtitute a City.

Formerly, *City* was only underſtood of ſuch Towns as were Biſhops Sees: which Diſtinction ſeems ſtill to hold in *England*; tho no where elſe. See SEE.

City is particularly us'd to expreſs the Heart of the Place. At *Paris* they have the *City* and the *Univerſity*; at *London* we have the *City* and the *Suburbs*.

The Term *City* had its riſe among us, ſince the Conqueſt; for in the Time of the *Saxons* there were no *Cities*, but all great Towns were called *Burghs*: Thus, *London* was call'd *Lunden Burgh*. See BURGH.

And for a long time after the Conqueſt, *City* and *Burgh* were us'd promiſcuouſly: thus, in the Charter of *Leiceſter*, that Place is called both *Civitas* and *Burgus*; which ſhews a Miſtake in my Lord *Coke*, where he tells us, that every *City* was, or is a Biſhop's See. Nor had *Gloceſter* any Biſhop then; tho 'tis call'd a *City* in *Dome's-Day*. The like may be obſerv'd of *Cambridge*; to which it may be added, that *Crompton*, reckoning up our *Cities*, leaves out *Ely*, tho it had a Biſhop and a Cathedral.

Yet *Caſſaneus*, *de Conſuetud. Burgund.* ſays, *France* has within its Territories 104 *Cities*; and gives his Reaſon, becauſe it has ſo many Archbiſhops and Biſhops.

CITY, *Civitas*, in ſpeaking of Antiquity, ſignifies a State, or People, with all its Dependencies, conſtituting a particular Republic; ſuch as are, ſtill, ſeveral *Cities* of the Empire, and the *Swiſs* Cantons.

Tho the antient *Gauls* were, in effect, only one Nation; they were yet divided into ſeveral Peoples, which form'd as many different States: or, to ſpeak with *Cæſar*, as many different *Civitates*, *Cities*. Beſides that each *City* had its particular Aſſemblies, it ſent Deputies, too, from time to time, to the general Aſſemblies, held on Affairs relating to their common Intereſt.

Auguſtus, upon numbring the *Roman Citizens*, found they amounted to 4 Millions, 137000. See ENUMERATION.

To make a good *Roman Citizen*, there were three things requir'd: that he were an Inhabitant of *Rome*; that he were inroll'd in one of the 35 Tribes; and that he were capable of Dignities. Thoſe to whom were granted the Rights and Privileges of *Roman Citizens*, were properly only *Honorary Citizens*.

The ſeventh Law, *de Incolis*, makes a great deal of difference between a *Citizen* and a mere Inhabitant. Birth, alone, made a *Citizen*; and entitled to all the Privileges of Burgeſy: Time could not acquire it; but the Emperor cou'd beſtow it.

The Word comes from the Latin *Civis*; which Authors derive from *Coëo*, by Reaſon the *Citizens* live together: or rather from *Cieo*, I call together.

HYPOTYPOSIS

LAUGHTER, an Action which Authors attribute to the fifth Pair of Nerves, which by ſending Branches to the Eye, Ear, Lips, Tongue, Palate and Muſcles of the Cheek, Parts of the Mouth, *Præcordia*, &c. there hence ariſes a Sympathy between all theſe Parts, *i. e.* when one of them is acted upon, the other are proportionably affected. Hence a ſavoury thing ſeen or ſmelt, affects the Glands and Parts of the Mouth; a thing ſeen or heard, that is ſhameful, affects the Cheeks with Bluſhes: on the contrary, if it pleaſe and tickle the Fancy, it affects the Præcordia and Muſcles of the Mouth and Face with Laughter; if it cauſe Sadneſs and Melancholy, it likewiſe affects the Præcordia, and demonſtrates itſelf, by cauſing the Glands of the Eyes to emit Tears. And Dr. *Willis* accounts for the Pleaſure of Kiſſing from the ſame Cauſes, the Branches of this fifth Pair being ſpread to the Lips, the Præcordia, and the genital Parts; whence ariſes a Sympathy between thoſe Parts.

LAUNCH, in the Sea-Phraſe, is to put out; thus they ſay, *launch a Ship out of the Dock*, or *out of the Key*, &c.

LAURA, a Place where Monks antiently dwelt. Authors can't agree about the Difference between a *Laura* and a Monaſtery. Some pretend that a *Laura* was a Monaſtery, wherein there lived at leaſt a thouſand Monks; but this is in no wiſe credible. The more credible Opinion is, that the antient Monaſteries were the ſame with the Modern, conſiſting of large Buildings, divided into Halls, Chapels, and Cells, poſſeſſed by the Monks, each of whom had his Apartment; but the *Lauræ* were a kind of Villages, whereof, each ſeveral Houſe was inhabited by one or two Monks at the moſt: ſo that the Houſes of the Chartreux ſeem, in ſome meaſure, to repreſent the antient *Lauræ*, and thoſe of the other Monks proper Monaſteries. The Term *Laura* was only underſtood of the religious Places in *Egypt* and the *Eaſt*, where their Houſes ſtood apart from each other, and were not joined by any common Cloiſter, the Monks that inhabited them only meeting in publick once a Week. The word comes from the *Greek* λαῦραι, *Hamlet*, *Village*.

LAUREATION, a Term in the *Scottiſh* Univerſities, uſed for the Action of taking up the Degree of a Maſter of Arts, to which the Students are admitted after four Years Study in the Univerſity.

St. LAURENCE, an Order of Regular Canons, ſo called from the Monaſtery of *St. Laurence d'Oulx* in *Dauphiné*. This Congregation is ſaid to have been founded by St. *Bennet*. It was deſtroyed by the *Vandals*, and continued uninhabited till the middle of the XIth Century. In 1057, *Odo* Count of *Savoy* gave it to one *Gerrard* and his Canons. This Donation was confirmed in 1065, by *Cunbert* Biſhop of *Turin*, who added to it above forty other Churches. By which means a very conſiderable Congregation was formed, to whom the ſucceeding Popes and Counts of *Savoy* granted a great many Privileges. It had thirty Priories. The Chief, who is the Prior of the Congregation, bears the Title of Provoſt, and exerciſes a ſpiritual Juriſdiction throughout his Provoſtſhip.

LAURENTALIA were Feaſts inſtituted by the *Roman* People, in Honour of *Acca Laurentia*, kept during the Feaſts called *Saturnalia*, which afterwards were ſolemnized as a part thereof. She was a debauched Woman, and nurſed *Romulus* and *Remus*, which occaſioned the Fable to ſay, *That a She-Wolf ſuckled them*. She afterwards married a very rich Man, who brought her great Wealth, which, at her death, ſhe left to the *Roman* People, in conſideration whereof they performed her theſe Honours.

LAW, a Command or Precept coming from ſome ſuperior Authority, to which an inferior is obliged to obey; or, more properly, a Command or Mandate of ſome Perſon, or Power, whoſe Precept carries with it the Reaſon of Obedience. Thus the Commands of God with reſpect to Men, of a City with regard to the Citizens, and univerſally of all powerful Beings in reſpect to thoſe who cannot reſiſt, are called their *Laws*. The Nature of a *Law* will be the moſt clearly diſcovered, by ſhewing wherein it differs from Covenant, Counſel, and Right or Equity, with all which it is frequently confounded. The Difference between a Counſel and a *Law* will be beſt determined from the Difference between Counſel and Command. Now a Counſel is a Precept wherein the Reaſon of Obedience is taken from the Thing itſelf preſcribed; a Command is a Precept, wherein the Reaſon of Obedience depends on the Will of the Preſcriber; for we cannot properly ſay, *ſic volo, ſic jubeo*, unleſs *ſtet pro ratione Voluntas*. But ſince in *Laws* we do not obey for the ſake of the thing itſelf, but for the ſake of the Perſon who preſcribes it, a *Law* is not properly a Counſel, but a Command. A *Law* comes from a Perſon who has a power over thoſe whom he commands, a Counſel from him who has no ſuch power. To do what is enjoined by a *Law* is an Act of Duty, what by a Counſel an Act of Choice or Free-will. A Counſel is directed to his Advantage who receives it, a *Law* to his who gives it. A Counſel only takes effect over thoſe who are willing, a *Law* over thoſe that are unwilling. Laſtly, the Authority of the Counſellor is taken away at the Diſcretion of him to whom the Counſel is given; but the Authority of the Legiſlator is not taken away at the Diſcretion of him on whom the *Law* is impoſed.

Law is always confounded with Covenant, by thoſe who take *Laws* to be nothing elſe but ὁμολογήματα or Forms of Living determined by the Conſent of Mankind: Among whom is *Ariſtotle*, who defines a *Law*, a *Declaration determined by the common Conſent of a City, ſhewing in what manner Things are to be done*; which is not ſo much the Definition of a *Law*, as of a *Civil Law*: nor yet properly of a *Civil Law*; for this common Conſent is no more than a mutual Covenant, which does not oblige any Perſon, and conſequently is not any *Law*, till ſome ſupreme Power be conſtituted with a Power to compel, and to make it penal to tranſgreſs it. Here then the Covenant is confounded with the *Law*, which leads into Abſurdities; for a Covenant is a Promiſe, a *Law* a Command. In a Covenant 'tis ſaid, *I will do*; in a Law, *do*. By a Covenant we are obliged, (that is, we muſt perform becauſe of our Promiſe) by a *Law* we are preſerved under that Obligation (that is, we are forced to perform for fear of the Puniſhment awarded by it;) a Covenant obliges by itſelf, a *Law* preſerves the Obligation by force. In a Covenant therefore we conſider what is to be done e'er we are obliged to do it; in a *Law* we are obliged *to do*, in the firſt place, and what is to be done is determined afterwards.

Law is confounded with Right or Equity, by thoſe who perſiſt in doing what is permitted by the *Divine Law*, tho prohibited by the *Laws* of the Country. What is prohited by the *Divine Law*, cannot be permitted by the Civil *Law*, nor what is commanded by the Divine *Law* be prohibited by the *Civil Law*; but what is permitted by the Divine *Law*, may notwithſtanding be prohibited by the *Civil Law*: for the inferior *Laws* have a power of reſtraining the Liberty left the ſuperior *Laws*, tho' they cannot enlarge it. Now Right or Equity is a natural Liberty, not conſtituted by *Laws*, but free of them; for take away *Laws*, and Liberty is compleat. This Liberty is firſt reſtrained by the *Natural* and the *Divine Law*, the reſt reſtrained by the *Civil Laws*; and what remains unreſtrained by the Civil *Law*, may be again reſtrained by the Conſtitutions of particular Cities and Societies. There is a great Difference therefore between *Law* and Right, *Lex & Jus*; for *Law* is a Chain, but Right, a Liberty; and they differ as two Contraries.

All *Law* may be divided, with reſpect to its different Authors, into Divine and Human. The Divine, again, may be conſidered as twofold, with reſpect to the two different Manners in which God notifies his Will to Man, *viz.* Natural (or Moral) and Poſitive. Natural is that which he has made known to all Mankind, by that innate Light, called *Natural Reaſon*; Poſitive is that which He has revealed by his Prophets; as thoſe *Laws* delivered to the *Jews*, relating to the Divine Worſhip and Polity, which may be called *Divino-Civil Laws*, as being peculiarly directed to that People. Again, *Natural Law* may be divided into that natural *Law* of Men, which, in a peculiar Senſe, is called *The Law of Nature*, and the natural *Law* of Countries, commonly called *The Law of Nations*. The Precepts are the ſame in both. But becauſe, when Societies are once inſtituted, certain perſonal Properties become veſted in Men, that *Law* which, when we ſpeak of the Duties of Men ſeverally, we call *The Natural Law*, when transferred to Cities or Countries, we call *The Law of Nations*.

Again, All *Human Laws* are Civil; for, according to *Hobbes*, the State of Man out of Society is a State of War, wherein no one being ſubject to another, there can be no other *Law* beſides the Dictates of Natural Reaſon, which is the *Divine Law*. *Civil Laws* may be divided with regard to the Difference of the ſubject Matter, into Sacred and Secular. Sacred are thoſe that relate to Religion, that is, to the Ceremonies and Worſhip of the Deity, and which are not preſcribed by any *poſitive Divine Law*. Secular are thoſe that relate to Property, *&c.* commonly call'd by the name Civil.

Further, *Civil Laws* conſidered with regard to the two Offices of the Legiſlator, *viz.* to judge, and to compel, may be divided into two Branches; the one Diſtributive, the other Vindicative and Pœnary. Diſtributive is that Branch by which every Man has his Right; or that which conſtitutes the Rules and Meaſures of Things, whereby we know what belongs to us, and what to others, ſo as we may not diſturb or interrupt others in the Enjoyment of their own, nor be interrupted by them, and what each Man may lawfully do or not do. Vindicative is that Branch by which the Puniſhments to be inflicted on thoſe

who

HYPOTYPOSIS

CIVIL *Law*, *Lex Civilis*, is defin'd, in the Inſtitutes, to be the Laws peculiar to each City, or each People: but in the modern Uſe, it properly implies the *Roman Law*, contain'd in the Inſtitutes, the Digeſt, and the Code; otherwiſe call'd, the *Lex Scripta*, or *Written Law*. See LAW.

The *Roman* Law, at its Commencement, was very inconſiderable. Under the Kings, the People were govern'd by certain Laws, prepar'd by the Senate, paſs'd by the Kings, and confirm'd in an Aſſembly of the People.

Papirius was the firſt who made a Collection of the Regal Laws; which took its Name from its Author, and was call'd *Jus Papirianum*.

The Republic, after aboliſhing the Regal Government, ſtill retain'd the Royal Laws: To theſe they added the Law of the *Twelve Tables*; drawn by the *Decemviri*, from the Laws of twelve of the principal Cities of *Greece*; and the more Equitable among the Laws hitherto practis'd at *Rome*. See DECEMVIRI.

The Law of the *Twelve Tables* was at length found ſo ſevere, and conceiv'd in ſuch obſcure Terms; that it was judg'd proper to moderate, reſtrain, and aſcertain it, by other Laws, propos'd to the Senate by the Conſuls, and paſs'd at general Aſſemblies of the People; according to the Practice that had obtain'd under the Kings themſelves.

In the Year of *Rome* 731, the Republic expir'd; and the whole Power of the People was transferr'd to *Auguſtus*, who was contented to publiſh his new Laws in the Aſſembly of the People; to keep up ſome Image of the Republic by this Formality.

Tiberius aboliſh'd theſe occaſional Aſſemblies, on pretence of their being too numerous; and in lieu thereof proffer'd his Laws to the Senate, who never fail'd to confirm 'em: inſomuch that the Laws of *Tiberius*, and his Succeſſors, who kept the ſame Meaſures with the Senate, were eſteem'd *Senatus-Conſulta*.

Thus aroſe two Kinds of *Roman* Law, with regard to the Changes in the Legiſlative Authority: the Law eſtabliſh'd by the People, *Plebiſcita*; and the Laws of the Emperors, or *Imperial Laws*. See PLEBISCITA, and IMPERIAL.

During the Time of the Republic, and even under the Emperors, there were *Juris-Conſulti*; who making publick Profeſſion of the Study of the Law, interpreted, were conſulted on the different Senſes of the Laws, and gave Anſwers to the Queſtions propos'd to 'em hereon; which were call'd *Reſponſa Prudentium*.

Papirius was the firſt of theſe *Juris-Conſulti*, after the Expulſion of the Kings; and *Modeſtinus* the laſt. See JURIS-CONSULTI.

After him, *viz.* in 240, theſe Oracles of the *Roman* Juriſprudence ceaſing, out of their Writings, which made no leſs than 2000 Volumes, a Body of the *Roman* Law was afterwards compil'd, by Order of *Juſtinian*.

The Magiſtrates, on their ſide, in adminiſtring Juſtice, interpreted the Laws with more freedom than even the *Juris-Conſulti*; and were, as it were, the living Voice of the Law.

The Emperors too, to render the Interpretations of the Magiſtrates leſs free and frequent, appointed, that they themſelves ſhould be conſulted; and their Anſwers expected, as to Queſtions in Law, as may be obſerv'd from *Pliny*'s Epiſtles to *Trajan*. See RESCRIPT.

In proportion as new Laws were made at *Rome*, care was taken to collect and reduce 'em into *Bodies*. See BODY.

Papirius, in the Time of *Tarquinius Superbus*, made a Collection of the Regal Laws. And no ſooner was the Republic eſtabliſh'd, than the Laws of the *Twelve Tables* were drawn.

In the Time of *Julius Cæſar*, *Oſilius*, a Lawyer, began a Collection of the Edicts of the Prætors; which was not finiſh'd till the Time of *Adrian*, by another Lawyer, *Julianus*.

In the Time of *Conſtantine*, or his Children, two *Juris-Conſulti* compil'd two Codes; from their Authors call'd *Gregorian*, and *Hermogenian Code*. See CODE.

Laſtly, *Juſtinian*, finding the Authority of the *Roman* Law almoſt aboliſh'd in the Weſt, by the Declenſion of the Empire; reſolv'd to make a general Collection, of the whole *Roman* Juriſprudence; and committed the Care thereof to his Chancellor *Tribonianus*.

That Miniſter executed his Commiſſion with a great deal of Diligence, not to ſay Precipitation: a new Code was finiſh'd in 529, and a Digeſt in 533. See DIGEST, and CODE.

The ſame Year he publiſh'd an Abridgment, thereof containing the firſt Principles and Elements of Law, under the Title of *Inſtitutes*. See INSTITUTES.

In the Courſe of this Reign, *Juſtinian* made 168 Conſtitutions, and 13 Edicts; which made a conſiderable Alteration in the antient Law, and were call'd *Novels*. See NOVEL.

All theſe together, make the *Corpus Juris Civilis*, or Body of the *Civil Law*, as reduc'd, by order of *Juſtinian*.

For the Space of 300 Years, this Syſtem of Law obtain'd without any Innovation. But the new Conſtitutions made by the Emperors from time to time, at length occaſioning ſome Alterations; the Emperor *Baſil*, and *Leo* his Son, compos'd a new Body of the *Roman* Law, chiefly from the *Juſtinian*, in the *Greek* Language, dividing it into 7 Volumes, and 60 Books; under the Title of *Baſilica*. From which time, *Juſtinian*'s Body had but little Credit in the Eaſt; the *Baſilica* taking place of it. See BASILICA.

In the Weſt, the *Civil Law* had a different Fortune: 'Tis ordinarily ſuppos'd not to have been there known till the Year 600; when *Lotharius* II. finding the Book at the taking of *Melphi*, a Town in *Naples*, made a preſent of it to the City of *Piſa*: Tho we find it quoted in ſeveral *Latin* Works long before *Lotharius*. 'Tis true, however, it was never taught publickly till the XIIth Century; when *Irnerius* firſt made profeſſion of it at *Bologne*, in 1128; whence it was carry'd by his Diſciples into other Countries; and in a little time was taught in all the Univerſities.

'Tis allow'd that the *Civil Law* contains all the Principles of Natural Equity; and that nothing can be better calculated to form good Senſe, and ſound Judgment. Hence, tho in ſeveral Countries it has no other Authority but that of Reaſon and Juſtice; 'tis yet every where referr'd to for Authority, and is that alone taught in Univerſities.

It is not receiv'd at this Day in any Nation without ſome Alterations: ſometimes the *Feudal* Law is mix'd with it, or general and particular Cuſtoms; and often, Ordinances and Statutes cut off a great part of it.

In *Turkey*, the *Baſilica* are only us'd. In *Italy*, the Canon Law, and Cuſtoms have excluded a good part of it. In *Venice*, Cuſtom hath almoſt an abſolute Government. In the *Milaneſe*, the Feudal Law, and particular Cuſtoms, bear ſway. In *Naples* and *Sicily*, the Conſtitutions and Laws of the *Lombards* are ſaid to prevail. In *Germany* and *Holland*, the *Civil Law* is eſteem'd to be the municipal Law: but yet many Parts of it are there grown obſolete; and others are alter'd, either by the Canon Law, or a different Uſage.

In *Friezeland*, it is obſerv'd with more ſtrictneſs: But in the Northern Parts of *Germany*, the *Jus Saxonicum*, *Lubecenſe*, or *Culmenſe*, is preferr'd before it. In *Denmark* and *Sweden* it hath ſcarce any Authority at all. In *France* only a Part of it is receiv'd; and that Part is in ſome Places as a Cuſtomary Law: And in thoſe Provinces neareſt to *Italy*, the municipal Written Law. In Criminal Cauſes, the *Civil Law* is more regarded in *France*; but the manner of Trial is regulated by Ordonnances and Edicts.

The *Civil Law*, in *Spain* and *Portugal*, is connected with the *Jus Regium*, and Cuſtom. In *Scotland*, the Statutes of the *Sederunt*, part of the *Regiæ Majeſtatis*, and their Cuſtoms, control the *Civil Law*.

In *England*, it is us'd in the Eccleſiaſtical Courts; in the Courts of the Admiralty; and in the two Univerſities: yet in all theſe reſtrain'd and directed by the Common Law. See LAW, COMMON-*Law*, &c.

CIVIL *War*, is a War between People of the ſame State, or Citizens of the ſame City. See WAR.

CIVIL *Death*, any thing that retrenches, or cuts off a Man from *Civil* Society: as a Condemnation to the Gallies, perpetual Baniſhment, Condemnation to Death, and Excommunication: All which make a Man ceaſe to be look'd on as a Citizen.

The Term is likewiſe apply'd to thoſe who are no longer capable of acting in Temporal Concerns; as thoſe who renounce the World, who retire and make Vows in a Monaſtery, &c. See MONK, VOWS, MONASTERY, &c.

CIVIL, in a Legal Senſe, is alſo apply'd to the ordinary Procedure in an Action relating to ſome Pecuniary Matter, or

HYPOTYPOSIS

Intereſt ; in which Senſe it is oppos'd to *Criminal*. See Action, Criminal, &c.

Civil *Year*, is the Legal Year, or annual Account of Time, which every Government appoints to be us'd within its own Dominions. See Time.

It is thus call'd, in contradiſtinction to the *Natural Year*; which is meaſur'd exactly by the Revolution of the Heavenly Bodies. See Year.

Civil *Month*. } See { Month.
Civil *Day*. } See { Day.

CIVILISATION, a Law, Act of Juſtice, or a Judgment which renders a Criminal Proceſs, Civil.

Civiliſation is perform'd by turning the Information into an Inqueſt, or *vice verſa*. See Information, Inquest, &c.

CLAIM, in Law, a challenge of Intereſt in any thing that is in Poſſeſſion of another ; at leaſt, out of his own. See Challenge, Possession, &c.

There are divers Kinds of *Claims* : as,

Claim *by Charter*. See Charter.

Claim *by Deſcent*. See Descent.

Continual Claim, a *Claim* made from time to time, within every Year and Day, to Land, or other Thing, which on ſome accounts cannot be attain'd without danger.

Thus, if I am diſſeis'd of Land, into which, tho I have a Right, I do not enter for fear of beating ; I am to hold on my Right of Entry at my beſt opportunity ; by approaching as near as I can, once every Year, as long as I live : thus I leave the Right of Entry to my Heir. See Entry.

In the Courſe of this Reign, *Juſtinian* made 168 Conſtitutions, and 13 Edicts ; which made a conſiderable Alteration in the antient Law, and were call'd *Novels*. See Novel.

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civilization

/ˌsɪvəlʌɪˈzeɪʃn/

noun

noun: **civilisation**

the stage of human social and cultural development and organization that is considered most advanced.

"the Victorians equated the railways with progress and civilization"

HYPOTYPOSIS

JURY-MAST: ſo the Seamen call whatever they ſet up in the room of a Maſt, loſt in a Fight or by a Storm, with which they make ſhift to ſail, inſtead of the Maſt which they have loſt.

JUS CORONÆ, the *Rights of the Crown*, is part of the Law of *England*, which differs in many things from the general Law concerning the Subject. *Coke* on *Litt.*

JUS PATRONATUS, in Law, is the Right of preſenting a Clerk to a Benefice.

JUS and JURA, ſee *Law*, *Right*.

JUST, a Combat on Horſeback, Man againſt Man, arm'd with Lances. Antiently, *Juſts* and Tournaments made a part of the Entertainment at all ſolemn Feaſts and Rejoicings. The *Spaniards* borrow'd theſe Exerciſes from the *Moors*, and call them the *Cane-Play*. This is the ſame with the *Ludus Trojanus* antiently practiſed by the Youth of *Rome*. The *Turks* uſe it ſtill, and call it lancing the *Gerid*. The difference between *Juſts* and Tournaments conſiſts in this, That the latter is the Genus, of which the former is the Species. Tournaments were all kinds of Military Races and Engagements, made out of Gallantry and Diverſion. *Juſts* were ſuch particular Combats where Parties were near each other, and engaged with Lance and Sword: The Tournament was frequently performed by a Number of Cavaliers, who fought in a Body. The *Juſt* was a ſingle Combat of one Man againſt another: Though the *Juſts* were uſually made in a Tournament, after the general Rencounter of all the Cavaliers, yet they were ſometimes ſingly, and independent of any Tournament. He who appear'd for the firſt time at a *Juſt*, forfeited his Helm or Caſque, unleſs he had forfeited before at a Tournament.

The Word is derived from the *Latin juxta*, becauſe the Combatants fought near one another. *Salmaſius* derives it from the modern *Greek* ζουſτρα, or rather τζουζε, which is uſed in this ſenſe by *Nicephorus Gregorius*. Others derive it from *Juſta*, which in the corrupt Age of the *Latin* Tongue was uſed for this Exerciſe; this being ſuppoſed to be a more juſt and equal Combat than the Tournament.

JUSTICE, is a conſtant Deſire or Inclination to give every one his Due, or a Habit by which the Mind is always diſpoſed and determined to give every Man his own. *Juſtice* may be divided into Diſtributive, Commutative, and Legal. *Diſtributive Juſtice* is concern'd in Matters of Government, and of Beneficence, and is either remuneratory or punitive; it obſerves an Equality in dealing Rewards and Puniſhments, according to each Man's Condition and Merit: for as Actions are either good or evil, for the good, Rewards muſt be aſſigned, and for the evil, Puniſhments; and herein a Geometrical Proportion is obſerved. *Commutative Juſtice* is converſant in Matters of Commerce, and in the equal Commutation or Exchanging of things, and proceeds according to an arithmetrical Equality, without any regard to Perſons and Circumſtances. *Legal Juſtice* is that which reſides in the State or Monarch, by whoſe Power and Authority the Effects of commutative and diſtributive *Juſtice* are frequently ſuperſeded or ſuſpended; as in a Dearth of Corn, if a Perſon that has a Stock by him will not ſell it, it ſhall be taken from him: and the like.

JUSTICE is likewiſe the Name of an Officer appointed by the King or Commonwealth, to do Right by way of Judgment. He is called *Juſtice*, and not Judge, becauſe he was antiently called *Juſticia*, and not *Juſticiarius*, and becauſe he has his Authority by Deputation, as Delegate to the King, and not *Jure Magiſtratus*; and therefore cannot depute any other in his ſtead, the *Juſtice* of the Foreſt only excepted. Of theſe *Juſtices* we have various kinds in *England*.

Juſtice, or *Chief Juſtice* of the *King's-Bench*, is the capital *Juſtice* of *Great Britain*, and a Lord by his Office. His Buſineſs is chiefly to hear and determine all Pleas of the Crown, that is, ſuch as concern Offences againſt the Crown, Dignity, and Peace of the King, as Treaſons, Felonies, &c. See *King's-Bench*.

Juſtice, or *Chief Juſtice* of the *Common-Pleas*, is he who, with his Aſſiſtants, hears and determines all Cauſes at the Common Law, that is to ſay, all Civil Cauſes between common Perſons, as well Perſonal as Real, and he is a Lord by his Office. This Officer was formerly not only *Chief Juſtice*, but alſo Chief Baron of the *Exchequer*, and Maſter of the Court of Wards. He uſually ſat in the King's Palace, and there executed that Office, formerly performed *per Comitem Palatii*; he determined, in that Place, all the Differences happening between the Barons and other Great Men. He had the Prerogative of being Vicegerent of the Kingdom, whenever the King went beyond Sea, and was uſually choſen to that Office out of the prime Nobility; but his Power was reduced by King *Richard* I. and King *Henry* I. His Office is now divided, and his Title changed from *Capitalis Angliæ Juſticiarius*, to *Capitalis Juſticiarius ad Placita*, &c. See *Common-Pleas*.

Juſtice of the Foreſt is a Lord by his Office, and hath Power and Authority to determine Offences committed in the King's Foreſts, &c. which are not to be determined by any other Court or *Juſtice*, except ſuch as are appointed by ſpecial Commiſſion to aſſiſt him in his Office. Of theſe there are two, whereof the one hath Juriſdiction over all the Foreſts on this ſide *Trent*, and the other beyond it. By many antient Records it appears to be a Place of great Honour and Authority, and is never beſtowed but on ſome Perſon of great Diſtinction. The Court where this *Juſtice* ſits, is called the *Juſtice-Seat of the Foreſt*. This is the only *Juſtice* who may appoint a Deputy; he is alſo called *Juſtice in Eyre of the Foreſt*.

Juſtices in Eyre, *Juſticiarii Itinerantes*, or *Errantes*, are ſo termed from the old *French* word *Erre*, i. e. *Iter*. Theſe, in antient time, were ſent with Commiſſion into divers Counties to hear ſuch Cauſes, eſpecially, as were termed Pleas of the Crown; and that for the Eaſe of the Subject; who muſt elſe have been hurried to the Courts of *Weſtminſter*, if the Cauſe were too high for the County-Courts. According to ſome, theſe *Juſtices* were ſent once in ſeven Years, but others will have them to be ſent oftner. *Cambden* ſays, they were inſtituted in the Reign of King *Henry* II. but they appear to be of an older Date. They were much like our *Juſtices* of Aſſize at this Day, tho' for Authority and Manner of Proceeding very different.

Juſtices of Aſſize, are ſuch as were wont, by ſpecial Commiſſion, to be ſent into this or that County, to take Aſſizes, for the Eaſe of the Subjects: for whereas theſe Actions paſs always by Jury, ſo many Men might not, without great Damage and Charge, be brought up to *London*; and therefore *Juſtices*, for this purpoſe, by Commiſſion particularly authorized, were ſent down to them. Theſe continue twice every Year to paſs the Circuit, by two and two, thro' all *England*, diſpatching their ſeveral Buſineſſes by ſeveral Commiſſions; for they have one Commiſſion to take Aſſizes, another to deliver Goals, and another of Oyer and Terminer, &c. See *Aſſize*.

Juſtices of Goal-Delivery, are ſuch as are commiſſioned to hear and determine Cauſes appertaining to thoſe, who for any Offence are caſt into the Goals. Their Commiſſion is now turned over to the *Juſtices of Aſſize*.

Juſtices of Niſi Prius are now all one with *Juſtices of Aſſize*, for it is a common Adjournment of a Cauſe in the *Common Pleas* to put it off to ſuch a Day; *Niſi Prius Juſticiarii venerint ad eas Partes ad capiendas Aſſiſas*: and from the Clauſe of Adjournment, they are called *Juſtices of Niſi Prius*, as well as *Juſtices of Aſſize*, by reaſon of the Writ and Actions they have to deal in.

Juſtices of Oyer and Terminer, were *Juſtices* deputed, on ſome ſpecial Occaſions, to hear and determine ſome particular Cauſes. The Commiſſion of Oyer and Terminer is directed to certain Perſons, upon any Inſurrection, heinous Demeanour, or Treſpaſs committed.

Juſtices of the Peace, are Perſons of Intereſt and Credit, appointed by the King's Commiſſion to attend the Peace of the Country where they live; of whom, ſome, for ſpecial Reſpect, are made of the *Quorum*, becauſe no Buſineſs of Importance may be diſpatched without the Preſence, or Aſſent of them, or one of them. See *Quorum*. The Office of a *Juſtice of the Peace* is to call before him, examine, and commit to Priſon all Thieves, Murderers, wandring Rogues, thoſe that hold Conſpiracies, Riots, and almoſt all Delinquencies, that may occaſion the Breach of the Peace and Quiet of the Subject; to commit to Priſon ſuch as cannot find Bail, and to ſee them brought forth in due time to Trial. The Original of *Juſtices* of the Peace is referred to the fourth Year of *Edw.* III. They were at firſt called *Wardens of the Peace*.

JUSTIFICATION, in Theology, is that Grace which renders a Man juſt in the Sight of God, and worthy of eternal Happineſs. The *Romaniſts* and *Reformed* are extremely divided about the Doctrine of *Juſtification*; the latter contending for *Juſtification* by Faith alone, and the former by good Works. See *Imputation*.

JUSTNESS, the Exactneſs or Regularity of any thing. The word is particularly uſed in Matters of Language or Thought. The *Juſtneſs* of a Thought conſiſts in a certain Preciſeneſs or Accuracy, by which every part of it is perfectly true, and pertinent to the Subject. *Juſtneſs* of Language conſiſts in uſing proper and well-choſen Terms; in not ſaying either too much or too little. M. *de Mere*, who has written on *Juſtneſs* of Mind, diſtinguiſhes two kinds of *Juſtneſs*; the one ariſing from Taſte and Genius, the other coming from good Senſe or right Reaſon. There are no certain Rules to be laid down for the former, *viz.* to ſhew the Beauty and Exactneſs in the Turn, or Choice of a Thought; the latter conſiſts in the juſt Relation which things have to one another.

JUVENALIA, Games, Exerciſes of Body, or Combats, inſtituted by *Nero* the firſt time his Beard was ſhaved. They were celebrated in private Houſes, and even the

HYPOTYPOSIS

JUS and JURA, ſee *Law*, *Right*.

JUST, a Combat on Horſeback, Man againſt Man, arm'd with Lances. Antiently, *Juſts* and Tournaments

JUSTIFICATION, in Theology, is that Grace which renders a Man juſt in the Sight of God, and worthy of eternal Happineſs. The *Romaniſts* and *Reformed* are extremely divided about the Doctrine of *Juſtification*; the latter contending for *Juſtification* by Faith alone, and the former by good Works. See *Imputation*.

ROMAN, ſomething belonging to the City of *Rome*.

The *Roman Commonwealth* laſted from the Expulſion of the *Tarquins*, to the Battle of *Pharſalia*, 460 Years.—The *Roman Empire*, from *Julius Cæſar* and the Battle of *Pharſalia*, to *Conſtantine*, and the taking of *Conſtantinople* by the *Turks* in 330. laſted 378 Years. See COMMONWEALTH, EMPIRE, *&c.*

A *Roman Citizen*, at firſt, was only a Citizen of *Rome*; at length the Right of Citizenſhip was given to other Cities and People, both in *Italy* and the Provinces.—'Twas thus St. *Paul* was a *Roman* Citizen, *Acts* xvi. 21. 37, 38. xxii. 25, 26, 27. xxxiii. 27. the City of *Tarſus* in *Cilicia*, a Native of which he was, having the Right of *Roman* Citizens. See CITIZEN.

For the *Roman Senate*, their *Magiſtracy*, *Conſuls*, *Soldiery*, *Tribes*, *Courts*, *Names*, *Weights*, *Meaſures*, *Coins*, and other Matters relating to the Antiquities of that People, their *Policy*, *Religion*, *Law*, *Cuſtoms*, &c. ſee the reſpective Articles in this Work.

The *Roman Purple* is the Dignity of a Cardinal. See CARDINAL.

The *Roman*, or *Romiſh Church*, that whereof the Pope is Head; in oppoſition to the reformed Churches. See CHURCH, POPE, *&c.*

The *Roman Law* is the Civil Law, or the written Law, as compiled by the Emperor *Juſtinian*. See CIVIL *Law*.

A *Roman Charity*, among Painters, is a Picture of a Woman ſuckling an old Man.—*Roman Knight*, &c. See KNIGHT, *&c.*

King of the Romans, in our Age, is a Prince elected, and deſign'd Succeſſor to the *German* Empire. See KING, EMPIRE, and ELECTOR.

HYPOTYPOSIS

REFORM, a Re-eſtabliſhment or Revival of a former neglected Diſcipline; or a Correction of reigning Abuſes. See REFORMATION.

The Term is much uſed in a Monaſtic Senſe, for the reducing an Order or Congregation of Religious to the antient Severity of the Rule, from which it had gradually ſwerved; or even for the improving on the antient Rule and Inſtitution it ſelf, and voluntarily making it more ſevere. See ORDER and RELIGIOUS.

In the like Senſe the Order of St. *Bernard* is ſaid to be only a *Reform* of that of St. *Benedict*. See BERNARDINE and BENEDICTIN.

To REFORM, in a military Senſe, is to reduce a Company, Regiment, or other Body of Men, either by disbanding the whole, or only breaking a Part, and retaining the reſt; or ſometimes by incorporating them in other Regiments.

Hence REFORMADO, a *Reformed Officer*, or one whoſe Troop or Company is ſuppreſs'd in a *Reform*, and he continued either in whole or half Pay, doing Duty in the Regiment.

A *Reformed* Captain on Foot follows the Company, and aſſiſts the ſtanding Officer as a ſecond; but ſtill maintains his Degree and Precedence. See CAPTAIN.

REFORMATION, the Act of *Reforming*, or Correcting an Error, or Abuſe in Religion, Diſcipline, *&c.*

The *Reformation* of the *Roman Calendar* by Pope *Gregory*, was effected in the Year 1582. chiefly by the Advice of *Aloyſius Lilius*, and *Clavius*. See CALENDAR.

The *Reformation of Religion*, called by Way of Eminence, *the Reformation*, was begun by the Elector of *Saxony*, at the Sollicitation of *Luther*, about the middle of the ſixteenth Century. See LUTHERANISM.

King *Henry* VIII. of *England*, happening to have then a Pique againſt Pope *Clement* VII. by reaſon of his perſiſting in not allowing of his Divorce from Queen *Catherine* of *Auſtria*, fell in with the Torrent, aboliſhed the Pope's Supremacy, ſeiz'd the Monaſteries, and other Religious Houſes; and divided their Lands among the Nobility and Gentry.

In every thing elſe he perſevered a Papiſt.—So that the *Reformation* went on but lamely in his time.—Under his Son *Edward* VI. it went much further; but was all undone again by his Succeſſor Queen *Mary*, who re-eſtabliſhed the antient Superſtitions.

But the Executions of above 500 People, who were burnt for the Proteſtant Faith in the five Years of her Reign, ſo alienated the People from Popery, that Queen *Elizabeth*, her Siſter, found it no hard Matter to carry the *Reformation* to its full Length; and to ſettle it on the Foot whereon it now ſtands among us. See PROTESTANT, CALVINIST, *&c.*

Right of REFORMATION, *Jus Reformationis*, is a Right which the Princes of *Germany* claim to *reform* the Church in their reſpective Territories; as being inveſted with the ſpiritual as well as the temporal Power.

The *Jus Reformationis* is annex'd to the Principality; by this they have the Power of Conſcience, the Diſpoſition of Eccleſiaſtical Revenues, *&c.* as they enjoy'd the ſame at the Treaty of *Munſter* in 1624.

HYPOTYPOSIS

the Name of a

Military Order in *Livonia*.

Brothers of the Sword.

Militārais ordenis Zobenu brāļi

Livonijas ~~Zobenbrāļu~~ ordenis

Christ

CHRIST, an Appellation uſually added to *Jeſus*; and, together therewith, denominating the *Meſſiah*, or Saviour of the World. See JESUS, and MESSIAH.

The Word in the original *Greek* χριστὸς, ſignifies *Anointed*, of χρίω, *Inungo*, I anoint.

Sometimes the Word *Chriſt* is us'd ſingly, by way of *Antonomaſis*, to denote *a Perſon ſent from God*, an anointed Prophet, or Prieſt, &c.

Order of CHRIST, a Military Order, founded in 1318, by *Denis* I. King of *Portugal*, to animate his Nobles againſt the *Moors*.

Pope *John* confirm'd it in 1320, and appointed the Knights the Rule of S. *Bennet*. *Alexander* VI. permitted them to marry.

The Order became afterwards inſenſibly reunited to the Crown of *Portugal*; and the King took upon him the Adminiſtration thereof.

The Arms of the Order are, Gules, a Patriarchal Croſs, charg'd with another Croſs Argent. They had their Reſidence, at firſt, at *Caſtromarin*; afterwards they remov'd to the City of *Thomar*, as being nearer the *Moors* of *Andaluſia*, and *Eſtramadura*.

Chriſt is alſo the Name of a Military Order in *Livonia*, inſtituted in 1205, by *Albert* Biſhop of *Riga*. The End of their Inſtitution was to defend the new Chriſtians who were converted every Day in *Livonia*, but perſecuted by the Heathens.

They wore on their Clokes a Sword with a Croſs over it; whence they were alſo denominated *Brothers of the Sword*.

CHRISTENING. See BAPTISM.

CHRISTIAN, ſomething that relates to *Chriſt*. See CHRIST.

The King of *France* bears the Title, or Sirname of the *Moſt Chriſtian King*, *Rex Chriſtianiſſimus*. The *French* Antiquaries trace the Origin of the Appellation up to *Gregory* the Great; who writing a Letter to *Charles Martel*, occaſionally gave him that Title, which his Succeſſors have ſince retain'd. See TITLE.

Lambecius, a *German*, in the IIId Tome of the *Emperor's Library*, holds, that the Quality of *Moſt Chriſtian* was not aſcrib'd to the antient *French* Kings, *Louis le Debonair*, &c. as Kings of *France*, but as Emperors of *Germany*; but the *French* Hiſtorians have refuted this Plea.

CHRISTIAN *Religion*, that inſtituted by *Jeſus Chriſt*. See RELIGION, and REVELATION.

CHRISTIAN *Name*, that given at Baptiſm. See NAME.

CHRISTIAN *Church*. See CHURCH.

CHRISTIAN *Court*, or *Curia Chriſtianitatis*, is the Eccleſiaſtical Juriſdiction; in contradiſtinction to Civil Courts, which are call'd King's Courts, *Curiæ Domini Regis*. See COURT.

CHRISTIAN is peculiarly and abſolutely us'd for a Perſon who believes in Chriſt, and is baptiz'd in his Name.

The Name *Chriſtian* was firſt given at *Antioch*, to ſuch as believ'd in Chriſt, as we read in the *Acts*: Till that time they were call'd *Diſciples*.

CHRISTIANS *of St.* John, a Sect of *Chriſtians*, very numerous in *Balſara* and the neighbouring Towns.

They formerly inhabited along the River *Jordan*, where St. *John* baptiz'd; and 'twas thence they had their Name. But after the *Mahometans* became Maſters of *Paleſtine*, they retir'd into *Meſopotamia* and *Chaldea*.

They hold an Anniverſary Feaſt of five Days; during which, they all go to their Biſhops, who baptize them with the Baptiſm of St. *John*: Their Baptiſm is alſo perform'd in Rivers, and that only on Sundays.

They have no Notion of the third Perſon in the Trinity; nor have they any Canonical Books, but abundance full of Charms, &c. Their Biſhopricks deſcend by Inheritance, as our Eſtates do; tho they have the Ceremony of an Election.

CHRISTIANS *of S.* Thomas, or *San Thomas*, a Sect of antient *Chriſtians*, found in the *Eaſt-Indies*; when the *Europeans* touch'd at the Port of *Calecut*; who pretend to be deſcended from thoſe S. *Thomas* converted in the *Indies*: whence the Name.

The Natives call 'em, by way of Contempt, *Nazareans*; their more honourable Appellation is *Mappuley*.

Some learned Men in *Europe* ſay, 'twas not St. *Thomas* the Apoſtle that converted that Country, but another St. *Thomas*: others ſay, 'twas a *Neſtorian* Merchant, call'd *Thomas*. 'Tis certain they are *Neſtorians*, and have been ſo a long time; inſomuch, that Chriſtians of *St. Thomas*, is now eſteem'd by many a Name of a Sect.

They have a Patriarch, who reſides at *Moſoul*.

The Pope has made ſeveral Attempts to reduce 'em under his Obedience, but to no purpoſe.

HYPOTYPOSIS

To make an army halt, Constituo.

LAW, a Command

Again, All *Human Laws* are Civil; for, according to *Hobbes*, the State of Man out of Society is a State of War, wherein no one being ſubject to another, there can be no other *Law* beſides the Dictates of Natural Reaſon, which is the *Divine Law*. *Civil Laws* may be divided with regard to the Difference of the ſubject Matter, into Sacred and Secular. Sacred are thoſe that relate to Religion, that is, to the Ceremonies and Worſhip of the Deity, and which are not preſcribed by any *poſitive Divine Law*. Secular are thoſe that relate to Property, *&c.* commonly call'd by the name Civil.

LAW OF ARMS, is that which gives Precepts how rightly to proclaim War, to make and obſerve Leagues, to attack the Enemy, and to puniſh Offenders in the Camp.

COAT *of Arms*, in Heraldry, a Cloke, or Habit bore by the antient Knights over their Arms, both in War, and at Tournaments; and ſtill bore by the Heralds at Arms. See ARMS, HERALD, *&c.*

COAT, or COAT of ARMS, in heraldry, a habit worn by the ancient knights over their arms both in war and tournaments, and ſtill borne by heralds at arms. It was a kind of fur-coat, reaching as low as the navel, open at the ſides with ſhort ſleeves, ſometimes furred with ermine and hair, upon which were applied the armories of the knights embroidered in gold and ſilver, and enamelled with beaten tin-coloured black, green, red, and blue; whence the rule never to apply colour on colour, nor metal on metal. The coats of arms were frequently open, and diverſified with bands and fillets of ſeveral colours, alternately placed, as we ſtill ſee cloths ſcarleted, watered, *&c.* Hence they were called deviſes, as being divided and compoſed of ſeveral pieces ſewed together; whence the words *falſe*, *pale*, *chevron*, *bend*, *croſs*, *ſaltier*, *lozenge*, &c. which have ſince become honourable pieces, or ordinaries of the ſhield. See CROSS, BEND, CHEVRON, *&c.*

Coats of arms and banners were never allowed to be worn by any but knights and ancient nobles.

DEPOPULATION, a Waſting, Pilling, Deſtroying, Deſolating, or *Unpeopling* any Place. *Cokes Inſtit. Part* III. *fol.* 204.

Hence *Depopulatores Agrorum. Stat.* 4. *Henr.* IV.

HYPOTYPOSIS

‖ Tartăria, æ. f. The country of the Tartars, a large country in the north part of Asia, called also Sarmatia Asiatica. But Tartary the Less is in Europe, between the Danube and the Bosporus Cimmerius.

Scўtha, & Scўthes, & pl. Scythæ. Scythians, a very ancient people, who routed Cyrus and his whole army, and extended their government far and wide in the north and other parts of Asia, and possessed themselves of the greatest part of Europe; for the old Germans, Gauls, Illyrians, Spaniards, and Britons, were Celto-Scythæ. Their frugality, justice, honor, and chastity are even preferred by a learned Roman to those of his own country. Nor were they unlearned, for a warlike nation.

Scўthia, æ. f. The country of the Crim Tartars properly, but afterwards all Sarmatia, and further still, as they extended their conquests. *Vid.* Scytha.

Scўthĭdes, um. f. pl. Scythian women.

Scўthissa, æ. f. A Scythian woman.

Saxo, ŏnis. m. & freq. pl. Saxŏnes, um. People of Germany, first mentioned by Ptolemy, who lived in the reign of M. Aurelius. They were once masters of a good part of Germany. Great numbers of them came over and settled in England; whence the people of Wales call the English Saissons.

Saxŏnia, æ. f. Saxony, now governed by a duke and elector of the empire.

Scōtia vel Călēdŏnia, æ. f. The northern part of Great Britain, called Scotland. It is a very ancient kingdom.

Scōtĭcus, a, um. adj. Of the Scots, Scottish.

Scōtus, i. & plur. Scōti. People of Scotland, Scots.

HYPOTYPOSIS

without difficulty, *v. g.* unleſs either liquify'd by Fire, or wet with Water; and that two poliſh'd Pieces of Marble, which as often as they touch cohere, are yet very hardly preſs'd ſo cloſely and join'd ſo aptly as to cohere. See REPELLING *Force*; ſee alſo COHESION, DILATATION, *&c.*

COMPROMISE, an *Arbitration*, or a Treaty, or Contract, whereby two contending Parties eſtabliſh one or more *Arbitrators*, to judge of and terminate their Differences in an amicable way. See ARBITRATOR.

The regular way of appointing a *Compromiſe*, is by a Writing, expreſſing the Names of the Arbitrators, the Power of chuſing a Super-Arbitrator in caſe of need, a Time limited for the Arbitrage, and a Penalty on the Party who does not abide by the Deciſion.

By the Civil Law, a Slave cannot make a *Compromiſe* without the Leave of his Maſter, nor a Pupil without the Authority of his Guardian, or a Wife without that of her Husband. So a Slave, a deaf or dumb Man, a Minor, and the Perſon who is a Party in the Cauſe, are incapable of being choſen Arbitrators in a *Compromiſe*.

The Occaſions on which a *Compromiſe* is not allow'd of, are Reſtitutions, Marriage Cauſes, Criminal Affairs, Queſtions of State; and, generally, any thing wherein the publick Intereſt is more concern'd than that of private Perſons.

In our Law, *Compromiſe* is not of ſo much extent: *Weſt* defines it the Faculty, or Power of pronouncing Sentence between Perſons at Controverſy, given to Arbitrators by the Parties mutual private Conſent, without publick Authority.

The Word is alſo uſed in Beneficiary Matters; where it ſignifies an Act, whereby thoſe who have the Right of Election, transfer it to one or more Perſons, to elect a Perſon capable of the Office or Dignity.

Thus, we have ſeen Members of Parliament elected by *Compromiſe*; when the Electors, not being able to agree among themſelves, give the Power of electing, at leaſt of nominating, to two Perſons; obliging them by Oath, or otherwiſe, to chuſe ſuch as they think the moſt capable, and beſt diſpos'd.

COMPTING, or COUNTING-*Houſe*, an Office in the Houſhold, under the Direction of the Lord Steward; ſo called, becauſe the Accompts for all Expences of the King's Houſhold are there taken daily, by the Lord Steward, Comptroller, Cofferer, Maſter of the Houſhold, the two Clerks of the Green-Cloth, and the two Clerks Comptrollers. See HOUSHOLD.

They alſo make Proviſion for the Houſhold, and make Payments, and Orders for the good Government thereof.

In the *Compting-Houſe* is the Board of *Green-Cloth*. See GREEN-*Cloth*.

COMPULSOR, an Officer under the *Roman* Emperors, diſpatch'd from Court into the Provinces, to force the Payments of Taxes, *&c.* not pay'd within the time preſcrib'd.

Theſe were charg'd with ſo many Exactions, under Colour of their Office, that *Honorius* caſhier'd 'em by a Law in 412.

The Laws of the *Viſigoths* mention Military *Compulſors*; which were Officers among the *Goths*, whoſe Buſineſs was to oblige the tardy Soldiers to go into the Fight, to run to an Attack, *&c.*

Caſſian mentions a kind of Monaſtick *Compulſors*, whoſe Buſineſs was to declare the Hours of Canonical Office, and to take care the Monks went to Church at thoſe Hours.

The Word is *Latin*, form'd of the Verb *Compellere*, to oblige, conſtrain.

COMPUNCTION, in Theology, an inward Grief in the Mind, for having offended God. See REPENTANCE.

The *Romaniſts* own their Confeſſion inſignificant, unleſs attended with *Compunction*, or pricking of Heart. See CONFESSION.

Among Spiritualiſts, *Compunction* carries a more extenſive Signification; and implies not only a Grief for having offended God, but alſo a pious Senſation of Grief, Sorrow, and Diſpleaſure on other Motives. Thus, the Miſeries of Life, the Danger of being loſt in the World, the Blindneſs of the Wicked, *&c.* are to pious People Motives of *Compunction*.

The Word comes from *pungere*, *compungere*, to prick.

COMPURGATOR, in Law, one that by Oath juſtifies or clears another's Innocence. See LAW, and OATH.

COMPUTATION, or *Supputation*, the manner of accounting and eſtimating Time, Weights, Meaſures, and Monies. See TIME, WEIGHT, MEASURE, MONEY, *&c.*

The Word is ſometimes alſo uſed among Mathematicians in the like Senſe as *Calculation*. See CALCULATION.

COMPUTATION is particularly uſed in Law, in reſpect of the true Account or Conſtruction of Time, ſo underſtood, as that neither Party do wrong to the other, nor the Determination of Time be left at large; ſo as to be taken otherwiſe than according to the Judgment and Intention of Law.

If Indentures of Demiſe be ingroſſed, bearing Date 11 *May* 1679, to have and to hold the Land in *S.* for three Years from henceforth; and the Indentures be deliver'd the 4th of *June* following: In this Caſe, *from henceforth* ſhall be accounted from the Day of the Delivery, and not from the Date. And if the Indenture be deliver'd at four of the Clock in the Afternoon, the ſaid 4th of *June*, the Leaſe ſhall end the third Day of *June* in the third Year: the Law, in ſuch *Computation*, rejecting all Fractions or Diviſions of the Day, on account of that uncertainty which is the Mother of Contention.——In Writings order'd by the Stat. 27 *Hen.* VIII. to be inroll'd within ſix Months; if ſuch Writings have Date, the ſix Months ſhall be accounted from the Date, and not from the Delivery: If they want Date, it ſhall be accounted from the Delivery. *Coke*, Lib. V.

If a Deed be ſhew'd to a Court at *Weſtminſter*, it ſhall remain in Court (by Judgment of Law) all the Term in which it is ſhew'd: for all the Term is but as one Day in Law. *Coke* Ibid.——If a Church be void, and the Patron does not preſent within ſix Months, the Biſhop of the Dioceſs may collate his Chaplain: But theſe *ſix Months* ſhall be *computed* according to twenty eight Days of the Month; and not according to the Calendar. See CALENDAR.

COMPUTO, a Writ, thus called from its Effect, which is to compel a Bailiff, Chamberlain, or Receiver to yield his Accompts.

The ſame lyes for Executors of Executors; and againſt the Guardian in Soccage, for Waſte made in the Minority of the Heir.

CONARION, or CONOIDES, called alſo *Glandula pinealis*, is a ſmall Gland, about the bigneſs of a Pea, placed in the upper Part of that Hole in the third Ventricle of the Brain, called the *Anus*; and ty'd by ſome Fibres to the *Nates*. See GLAND, BRAIN, ANUS, and NATES.

It is compoſed of the ſame Subſtance as the reſt of the Brain; and has this peculiar, that it is ſingle; whereas all the other Parts are double: Hence, *Des Cartes* takes occaſion to ſuppoſe it the immediate Place, or Seat of the Soul. See PINEAL *Gland*, SENSORY, *&c.*

CONATUS, *Endeavour*, a Term frequently uſed in Philoſophical and Mathematical Writers; and ſometimes alſo called *Niſus*.

The *Conatus* ſeems to be the ſame, with reſpect to Motion, that a Point is with reſpect to a Line; at leaſt, the two have this in common, that as the Point is inceptive of the Line, or the Term from which it commences; ſo is the beginning of all Motion call'd the *Conatus*. Add, that as in Mathematical Demonſtrations, the Extenſion of the Point is conceiv'd as if it were nothing at all; ſo, in the *Conatus* of Motion, there is no regard to the Time wherein, or the length which it advances. See *Laws of* NATURE.

Hence, ſome define a *Conatus* to be a quantity of Motion, not capable of being expreſs'd by any time or length.—Accordingly, all Motion tends preciſely the ſame way wherein the moveable is acted on, or determined by the moving Power. See MOTION.

CONCATENATION, in Philoſophy, the connecting of Things, in manner of a *Chain*, *Catena*.

The *Concatenation* of Second Cauſes, is an Effect of Providence. See SECOND CAUSE, PROVIDENCE, *&c.*

CONCAVE, is applied to the inner Surface of a hollow Body; eſpecially if it be circular. See CONVEX.

Concave is particularly underſtood of Mirrors and Lenſes: *Concave* Lenſes, are either *concave* on both Sides, called *Concavo-Concave*; or *concave* on one ſide, and Plane on the other, called *Plano-Concave*; or *Concave* on one ſide, and convex on the other, call'd *Concavo-Convex*, or *Convexo-Concave*, as the one or the other Surface is a Portion of a leſs Sphere.

The Properties of all *concave* Lenſes are, that the Rays of Light, in paſſing thro' them are deflected, or made to recede from one another; as in *convex* Lenſes they are inflected towards each other; and that the more, as the *Concavity* or *Convexity* are Portions of leſs Circles. See LENS.

Hence, parallel Rays, as thoſe of the Sun, by paſſing thro' a *concave* Lens, become diverging; diverging Rays are made to diverge the more, and converging Rays either made to converge leſs, or become parallel, or go out diverging. See RAY.

Hence, Objects view'd thro' *concave* Lenſes, appear diminiſh'd; and the more ſo, as they are Portions of leſs Spheres; and this in oblique, as well as in direct Rays. See REFRACTION.

Concave Mirrors have the contrary Effect to Lenſes: They reflect the Rays which fall on 'em, ſo, as to make them approach more to, or recede leſs from each other than before; and that the more as the *Concavity* is greater, or the Spheres whereof they are Segments, leſs. See MIRROR.

Hence, *Concave* Mirrors magnify Objects preſented to them; and that in a greater proportion, as they are Portions of greater Spheres. See REFLECTION, MICROSCOPE, *&c.*

Hence alſo, *Concave* Mirrors have the Effect of burning Objects, when plac'd in their *Focus*. See BURNING *Glaſs*.

CONCEALERS, in Law, ſuch as find out *conceal'd* Lands, *i. e.* Lands kept privily from the King, by common Perſons

HYPOTYPOSIS

The *second* is that from which we borrow, or derive our Knowledge of ſome other Thing; or, it is that which makes the Thing be known. Such are *Axioms*, *Definitions*, *Hypotheſes*; ſuch alſo are *Examples*, *Explanations*, *&c.* See KNOWLEDGE.

PRINCIPLE, in Phyſics, or PRINCIPLES *of a natural Body*, is ſomething that contributes to the Eſſence of a Body; or, whereof a natural Body is primarily conſtituted. See BODY.

Ariſtotle defines *Principles* to be thoſe things which are not made or conſtituted of themſelves, nor of other things, but all things of them: *Quæ non fiunt ex ſe invicem, nec ex aliis, ſed ex iis omnia.*

To give an Idea of natural *Principles*, conſider a Body in ſeveral States; a Coal, *e.gr.* that was juſt now a piece of Wood: 'tis evident there is ſomething in the Coal, which before exiſted in the Wood; this, whatever it is, is a *Principle*; and is what we call *Matter*. See MATTER.

Again, there muſt be ſomething join'd with this Matter, to make it Wood rather than Fire; or Fire, rather than Wood: This is another *Principle*; and is what we denominate *Form*. See FORM.

Matter, and Form, then, are univerſal *Principles* of natural Bodies.

The *Peripateticks* add a third *Principle*, viz. *Privation*; for tho', ſay they, a thing is not made from nothing; yet it muſt be made from its not being that thing before: This *Ariſtotle* calls *Privation*, and admits it as a third *Principle*.

But the Moderns reject it; for if Privation be a *Principle*, 'tis at leaſt ſo, in a very different ſenſe from Matter and Form. See PRIVATION.

Some late Philoſophers admit no *Principles* but *Acid* and *Alkali*. See ACID and ALKALI.

Ariſtotle makes two ſorts of natural *Principles*, as they concur in the Generation, or the Compoſition of Bodies.

The *Principles of Generation*, or of a Body *in fieri*, are thoſe without which a natural Generation can neither be, nor be conceiv'd. Such are the three *Principles* above mention'd; *Matter*, *Form*, and *Privation*.

The *Principles of Compoſition*, or of a Body *in facto eſſe*, already made, are thoſe whereof natural Bodies really conſiſt. Such, according to him, are *Matter* and *Form*; to which ſome add a third, *viz. Union*, to connect the two others together. But this is only neceſſary upon ſuppoſition of ſubſtantial Forms. See *Subſtantial* FORM.

Principles are uſually confounded with *Elements*; yet is there a real difference: Elements are properly the firſt and ſimpleſt Beings, ariſing from the firſt Determination or Aſſemblage of *Principles*. They are the ſimpleſt things in which Matter and Form are combined. Elements and *Principles*, therefore, differ in this, that a *Principle*, as Matter, is only a begun, not a compleat Nature; but an Element is perfect and compleat. See ELEMENT.

To this Head may likewiſe be referred what we call *Mechanical Principles of Bodies*, which explain the Mechaniſm or artificial Structure of Things, and all the Varieties and Differences of Bodies from Motion, Figure, and other common Affections. See MECHANICAL.

Theſe *Principles* are differently maintain'd by three or four different Sects of Philoſophers; *viz.* the antient *Epicureans*, or *Corpuſcularians*; to which may be added the modern *Gaſſendiſts*; the *Carteſians*; and the *Newtonians*. See EPICUREAN, CORPUSCULARIAN, CARTESIAN, and NEWTONIAN.

PRINCIPLES, in Chymiſtry, are the firſt and ſimpleſt parts whereof natural Bodies are compounded; and into which they are again reſolvable by Fire. Theſe are more properly, as well as more commonly, call'd *Elements*. See ELEMENT.

The Chymiſts make five *Principles*; three whereof are call'd *active Principles*, viz. *Salt*; *Sulphur*, or *Oil*; and *Mercury*, or *Spirit*. The Salt they ſuppoſe the Foundation of all Savours; ſee SALT. The Sulphur of Odours; ſee SULPHUR: and the Spirit, or Mercury, of Colours; ſee SPIRIT.

The two *paſſive Principles*, are *Phlegm*, and *Caput Mortuum*; which they alſo call *elementary Principles*. See PHLEGM, *&c.*

PRINCIPLES, in the *Hermetic* Philoſophy. According to theſe Gentlemen, the two *Univerſal Principles* of ſenſible Nature, are *ſubtile* and *ſolid*, which being join'd in a greater or leſs degree, generate all that beautiful Variety of Beings in the Univerſe.

The three *Natural Principles* are Salt, Sulphur, and Mercury. Theſe *Principles* generate the four Elements; and are, as it were, ſecundary Elements, inaſmuch as they are contain'd in all mix'd Bodies. Sulphur is the firſt, and ſtands in the place of Male; Mercury the ſecond, ſtanding in the place of Female; and Salt the third, which copulates the others together. *Dict. Hermet.*

PRINCIPLE is alſo apply'd to the Foundations of Arts and Sciences. See ART and SCIENCE.

In this ſenſe we ſay, *Principles* are not to be proved; they muſt be common Notions. See NOTION and AXIOM.

There is no diſputing againſt a Man that denies *Principles*. The worſt Reaſoning is that which includes a *Petitio Principii*, i. e. which ſuppoſes a *Principle* that ought to be proved.

The Word *Principle* is alſo uſed by extenſion for the firſt Rules, or Maxims of an Art. In this ſenſe we ſay, a Man is ignorant of the *Principles* of Geometry; meaning, he has not learnt *Euclid*'s Elements.

The *Principles* of all Arts and Sciences are found in this

PRINTER, a Perſon who compoſes, and takes Impreſſions from, moveable Characters, ranged in Order; or from Plates engraven: by means of Ink, a Preſs, *&c.* See PRINTING.

Fuſt, *Guttembourg*, *Schoeffer*, *Mantel*, and *Koſter* were the *firſt Printers*. The firſt that practiſed it in *England*, was *Fred. Corſeles*, brought over from *Haerlem*, under King *Henry* VI. In *France*, *Gering*; at *Rome*, *Conrad Sweynheim*, and *Arnold Pannarts*, both *Germans*; at *Naples*, *Sixtus Ruſinger*.

The *great Printers* were *Aldus*, and *Paul Manutius*; the two *Badii*; *William* and *Frederick Morel*; *Oporin*; *Froben*; *Rob. Hen.* and *Char. Stephens*; *Gryphæus*; *Turnebius*, *Torres*, *Commelin*, *Plantin*, *Raphelingius*, *Vaſcoſan*, *Bleau*, *Criſpin*, and the two *Elzevirs*.

The *learned Printers* were the *Manutii*, the *Stephens's*, the *Badii*, *Turnebius*, *Wechel*, *Morel*, &c.

Plantin had the Title of *Arch-Printer* given him by the King of *Spain*, in conſideration of his printing the *Polyglot* of *Antwerp*.

The Names, Characters, and Eloges of all the famous *Printers* are found in the IId Book of the *Cenſura Authorum*.

The *Printers*, ſince the eſtabliſhment of that Art, are eſteemed a part of the Company of Stationers and Bookſellers: Before that eſtabliſhment, the Company conſiſted only of Bookſellers, Binders, Illuminers, and Parchment-makers.

The *Parchment-Makers* prepared the Skins, and made the Parchment or Velom; which were then almoſt the only Matters Books were wrote on. The Writers, or *Stationarii*, wrote and tranſcribed Books after Copies given 'em by the Bookſellers. The *Binders* were charged with the binding of thoſe days, which was very coarſe; only conſiſting of two ſlight Boards cover'd with ſome paltry Leather. The *Illuminers* painted in Miniature, and gilt initial Letters, Head-pieces, Tail-pieces, and other Compartiments. Laſtly, the *Bookſellers* ſet the Stationers to work, and ſold their Copies in Shops, and other Places, on the days allow'd 'em by the Statutes to expoſe the ſame.

PRINTING-*Houſe*, a Place deſtined for *Printing*, and fitted up for that purpoſe with Preſſes and other Furniture.

The moſt conſiderable *Printing-Houſes* in the World are thoſe of the *Louvre* and *Vatican*.

Perfection under *Lewis* XIII, by the Care of the Cardinal *Richelieu*; and removed into the Galleries of the *Louvre* by *Louis* XIV. See LOUVRE.

The *Vatican Printing-Houſe*, call'd alſo the *Apoſtolical Printing-Houſe*, becauſe the Pope's Bulls, Decrees, *&c.* are printed therein, was begun by *Pius* IV. and built with great Magnificence by *Sixtus* V. See VATICAN.

Out of both theſe *Printing-Houſes* have come forth very beautiful and ſplendid Editions of the antient Authors: The *Vatican* was the firſt that printed in *Arabic*.

The *Clarendon Printing-Houſe* at *Oxford*, ſo call'd becauſe open'd with an Edition of the Hiſtory of the Lord of that Name, promiſes well: It has already furniſhed us with a fine *Engliſh* Bible.

PRINTING, the Art of taking Impreſſions with Ink, from Characters and Figures moveable, or immoveable, upon Paper, Velom, or the like Matter. See CHARACTER, INK, PAPER, *&c.*

There are two kinds of *Printing*; the one for Books; the other from Copper-Plates, for Pictures: The firſt call'd *Common-Preſs-Printing*; the ſecond *Rolling-Preſs-Printing*.

The prime difference between the two conſiſts in this, that the Characters of the former are caſt in Relievo; and thoſe of the latter engraven in Creux. See RELIEVO, ENGRAVING, *&c.*

The Art of *Printing* is a modern Invention: 'Tis, indeed, of a very antient ſtanding among the *Chineſe*; but then their *Printing* is very different from ours. It muſt be own'd the *European Printing*, in its Original, was much the ſame with the *Chineſe*; yet, as there was at that time no Commerce or correſpondence between *Europe* and *China*, the paſſage into the Eaſt by the *Cape of good Hope* being as

HYPOTYPOSIS

ELECTRICITY, or ELECTRIC *Force*, is that Power, or Property, whereby Amber, Jet, Sealing-Wax, Agat, Glaſs, and moſt Kinds of precious Stones, attract Straws, Paper, and other light Bodies to themſelves. See ATTRACTION.

ATTRACTION, ATTRACTIO, or TRACTIO, in Mechanicks, the Act of a moving Power, whereby a Moveable is brought nearer to the Mover. See POWER and MOTION.

As Action and Re-action are always equal, and contrary; it follows, that in all *Attraction*, the Mover is drawn towards the Moveable, as much as the Moveable to the Mover. See ACTION and REACTION.

The Word is compounded of *ad*, to; and *traho*, I draw.

ATTRACTION, or ATTRACTIVE *Force*, in Phyſicks, is a natural Power inherent in certain Bodies, whereby they act on other diſtant Bodies, and draw them toward themſelves. See FORCE.

Scanned [*examined*, or *ſifted*] Examinatus, exploratus, perpensus. [*As a verſe*] Pedibus supputatis expensus. Vid. *Scan*.

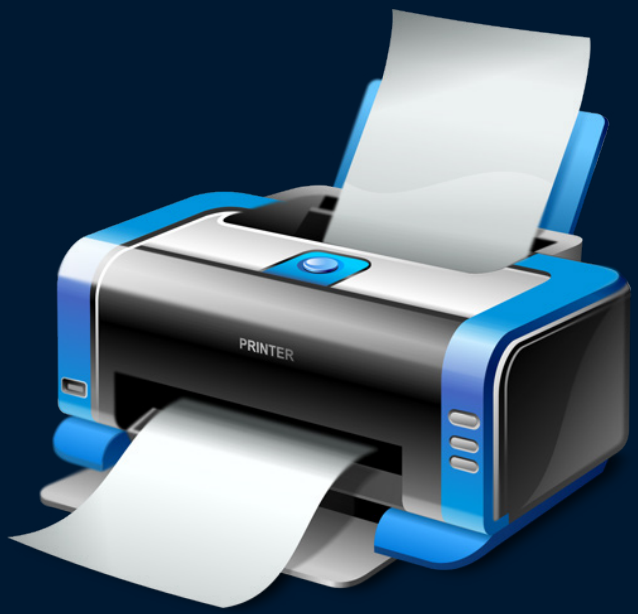
A ſcanning, or *examining*, Examinatio, inveſtigatio, inquiſitio.

To ſcan, or *examine into*, Examino, perpendo, accurate explorare, ad examen vocare, in aliquid diligenter inquirĕre, rem aliquam veſtigare, *vel* inveſtigare. *To ſcan a verſe*, Verſum metiri, *vel* supputatis pedibus expendĕre; || scandĕre.

FALSE DOCTRINES

COMPUTER - A PERSON

PRINTER - A PERSON



HYPOTYPOSIS

ANDROIDES, an Automaton, in figure of a Man; which by virtue of certain Springs, &c. duly contrived, Walks, Speaks, &c. See AUTOMATON.

Albertus Magnus, is recorded as having made an *Androides*.—The Word is compounded of the *Greek* ἀνὴρ, ἀνδρὸς, *Man*, and εἶδος, *form*.

ANDROTOMY, ANDRATOMY, the Anatomy or Diſſection of human Bodies. See DISSECTION.

It is thus called in oppoſition to *Zootomy*, which denotes that of Brutes. See ZOOTOMY.

Anatomy is the Genus, and comprehends all Diſſections in general, whether of Men, Beaſts, or Plants; and *Androtomy* and Zootomy are the Species. See ANATOMY.

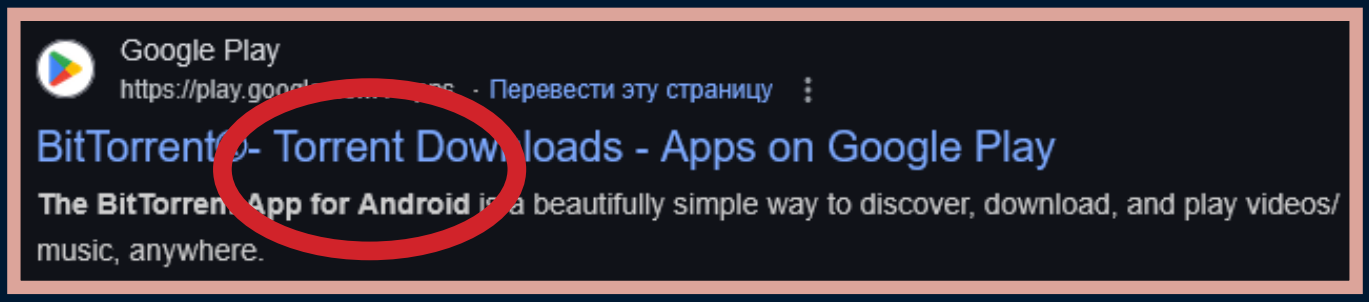
ANDROLEPSY, ANDROLEPSIA, in Antiquity.—If an *Athenian* were kill'd by a Citizen of ſome other Place; and ſuch City refuſed to deliver up the Criminal to Puniſhment; it was held lawful to take three Inhabitants of ſuch City, and puniſh the Homicide in them.—This the *Greeks* called *Androlepſia*, and the Romans *Clarigatio*. See CLARIGATIO.

Some Authors alſo uſe *Androlepſia* for *Reprizals*. See REPRIZAL.

The Word is form'd of ἀνὴρ, *Man*, and λαμβάνω, *capio*, I take.

HYPOTYPOSIS

FALSE DOCTRINES



TORRENT, TORRENS, in Geography, an impetuous Stream of Water, falling ſuddenly from Mountains wherein there have been great Rains, or an extraordinary Thaw of Snow; and making great Ravages in the Plains. See RIVER, &c.

TRADE, *Traffic*, *Commerce*, the negotiating, buying, ſelling, exchanging, &c. of Commodities, Bills, Money, &c.

For the Origin, Progreſs, &c. of *Trade*. See COMMERCE and NAVIGATION.

HYPOTYPOSIS

ABBREVIATURE: ELECTRICITY 1. ELECTRI 2. CITY

ELECTOR, is particularly, and by Way of Eminence, uſed for the Princes of *Germany*, in whom lyes the right of electing the Emperor; being all ſoveraign Princes, and the principal Members of the Empire. See COLLEGE *of Electors*.

The Origin of *Electors* is not well known: Some refer it to *Otho* III, in the Year 997; others to *Frederic* II, who died in 1250; and others, to *Raoul* of *Hapsburg*, King of *France* did it at laſt by the Treaty of *Xaintes*.

The ſeveral Functions of the *Electors* are as follow: The *Elector* of *Mentz*, is Chancellor of *Germany*; convokes the States, and gives his Vote before any one of the reſt. The *Elector* of *Cologne*, is grand Chancellor of *Italy*, and conſecrates the Emperor. The *Elector* of *Treves*, is Grand Chancellor of the *Gauls*, and confers the Impoſition of Hands on the Emperor. The Count Palatine of the *Rhine* is Grand Maſter of the *Imperial* Palace, and preſents the Emperor with a Globe at his Coronation. The Marqueſs of *Brandenburgh* is grand Chamberlain, and puts the Ring on the Emperor's Finger. The Duke of *Saxony*, now King of *Poland*, is Grand Marſhal, and gives the Sword to the Emperor. The King of *Bohemia*, who was antiently only Duke, is Grand Butler, and puts *Charlemaign*'s Crown on the Emperor's Head. Laſtly, the Prince of *Hanover*, now King of *Great Britain*, is Arch-Treaſurer; tho' firſt erected under the Title of Standard-Bearer of the Empire.

ELECTORAL, ſomething relating, or belonging, to an *Elector*. See ELECTOR.

The *Electoral Prince* is the eldeſt Son of an *Elector*, and the preſumptive Heir of his Dignity.

Electors are addreſs'd under the Title of *Electoral Highneſſes*. See HIGHNESS.

The *Electoral* College, conſiſting of all the Electors of the Empire, is the moſt Illuſtrious and Auguſt Body in *Europe*. *Bellarmine* and *Baronius* attribute the Inſtitution of the *Electoral* College to Pope *Gregory* V. And the Emperor *Otho* III, in the Xth Century. Of which Opinion, are the Generality of Hiſtorians, and particularly the Canoniſts. But *Wicquefort* is of another Opinion; and endeavours to make it appear, from the Elections of the ſucceeding Princes, that the Number of Electors was not then fix'd; nor the *Electoral* Dignity annex'd to any particular Principalites, excluſive of the other Princes of *Germany*. He adds, that there was nothing ſettled with Regard hereto before *Charles* IV; and that the Publication of his Golden Bull, was only to prevent Schiſms, and ſecure the Repoſe of the Kingdom by a Regulation in Form.

'Twas the Golden Bull, therefore, publiſh'd in 1356, that conſtituted the *Electoral* College, and reduced the Number of Electors to ſeven. See COLLEGE.

ELECTORAL *Crown*, or *Coronet*, is a Scarlet Cap, turn'd up with Ermine, cloſed with a Semi-circle of Gold, all cover'd with Pearls. On the Top is a Globe with a Croſs thereon. See CROWN and CORONET.

ELECTORATE, the Dignity of an Elector, with the Territory, or Dominions, to which the Quality is annex'd. The *Electorate* of *Saxony*, of *Bavaria*, &c. The Emperor, of his own ſpecial Authority, in the Year 1692, erected a ninth *Electorate*, in Favour of the Houſe of *Lunenburgh*. The Princes, who diſputed the Validity of this Election, were called the *Oppoſers of the ninth Electorate*.

Tho' the Cuſtom ordinarily be, in *Germany*, for the Sons of Princes to ſhare their Father's Lands and Territories among them; thoſe whereto the *Electorate* is attach'd, are not uſed to be divided; but paſs entire to the eldeſt Son, who ſucceeds to the *Electorate*.

ELECTRICITY, or ELECTRIC *Force*, is that Power, or Property, whereby Amber, Jet, Sealing-Wax, Agat, Glaſs, and moſt Kinds of precious Stones, attract Straws, Paper, and other light Bodies to themſelves. See ATTRACTION.

Electricity differs from Magnetiſm in this, that the latter only attracts Iron, whereas the former indifferently attracts moſt Kinds of Bodies; tho' the Effect is only ſenſible in light ones. See MAGNETISM.

The *Peripateticks* hold this Power to conſiſt in I know not what Quality, or ſympathetick Power, ſubſiſting between the Amber, *e. gr.* and the Straw, and reſulting from the ſubſtantial Form of each. See QUALITY.

ELECTRICITY, or ELECTRIC *Force*, is that Power, or Property, whereby Amber, Jet, Sealing-Wax, Agat, Glaſs, and moſt Kinds of precious Stones, attract Straws, Paper, and other light Bodies to themſelves. See ATTRACTION.

Air, do loſe their Agitation, and ſo ſhrink back again into the Body from which they ſallied; and by that Means carry along with them ſuch light and ſmall Bodies, as happen to be faſten'd, or ſticking to their further Ends. *Gaſſendus* adds, that theſe unctuous Effluvia being emitted all Manner of Ways, do frequently decuſſate, or croſs each other; and by that Means take the better hold of Straw, &c.

The *Carteſians*, not being able to imagine how ſo hard and brittle a Body as Glaſs, ſhould emit Effluvia; attribute *Electricity* to the Globules of the firſt Element; which breaking out thro' the Pores, or Chinks of the Body, like little Darts or Swords, and not meeting with proper Meatus's, or Paſſages in the Air, return whence they came, and carry the little Bodies, whoſe Pores they happen to enter, and be entangled in, along with them.

Mr. *Boyle*, Mr. *Hawksbee*, &c. have made a Number of Experiments, to aſcertain the Nature and Laws of *Electricity*; the Reſult whereof may be ſumm'd up under the following Articles.

1. That *Electrical* Bodies do not at all, or very rarely attract, except when warm'd, and thereby ſollicited to emit Effluvia more copiouſly.

Mr. *Hawksbee*, having heated a Glaſs Tube, of about an Inch Diameter, and 30 Inches long, by rubbing it vehemently on Paper; and then applying it to ſeveral Pieces of Leaf Braſs, found, that they were no ſooner within the Sphere of Activity of the Effluvia emitted by the Tube, than they began to be put into very briſk and ſurprizing Motions; would leap toward the Tube, even at the Diſtance of 12 or 14 Inches; would ſometimes adhere, and faſten to the Tube, ſettle on its Surface, and there remain quiet: and ſometimes be thrown off from it with a great Force. And thus would they be alternately attracted and repell'd, for ſeveral Times ſucceſſively. Sometimes, again, they would move ſlowly toward the Tube; ſometimes, would remain ſuſpended between the Tube and the Table they were firſt laid on; and ſometimes ſlide along in that Direction of the Side of the Tube, without touching it.

2. That Bodies, warm'd by Fire, don't attract ſo forcibly, as when heated by rubbing; tho' if they be firſt heated, and then rubb'd, they will attract the more ſtrongly.

Mr. *Hawksbee* aſſures us, that the hotter he made the Tube by rubbing, to the greater Diſtance did the attractive Force extend it ſelf: But that this would anſwer, in Proportion, to any Degree of Heat excited, he will not undertake. When the Tube was render'd the hotteſt by the ſtrongeſt Attrition, the Force of the Effluvia was render'd manifeſt to another Senſe, namely that of feeling, being plainly perceived on the Face, or any other tender Part, making Strokes or Impulſes on the Skin, much like thoſe made by puſhing a Number of limber Hairs againſt it.

3. That Terſion, or Wiping, is almoſt univerſally neceſſary, as well as Attrition, or rubbing, to produce *Electricity*; by Reaſon the Effluvia can more readily eſcape, when there is nothing to ſtop up, or choak the Pores.

4. That the Interpoſition of the fineſt Linnen, as Muſlin, Gauſe, or the like, will totally hinder the Operation of *Electrical* Bodies.

5. The Effect is leſs ſenſible in thick and cloudy Weather. For the Air being clogg'd with Vapours and Exhalations rais'd from below, the Reſiſtance the *Electric* Effluvia meet withal, muſt be greater than when the Air is free of any ſuch Impediments. Hence, alſo, in all Probability,

HYPOTYPOSIS

bability, arises the Neceſſity of Terſion; the watery Particles being apt to run together, and condenſe on the Surface of the Body, and ſo obſtruct the Paſſage of the Matter.

6. *Electrical* Bodies are more forcible, *Cæteris paribus*, in hot Weather than in cold; in Summer than in Winter; by Reaſon the more vigorous Action of the Solar Rays, does more effectually ſhake the Parts of Bodies, and unlock the Pores, and ſo make Room for a more plentiful Emiſſion of Effluvia. Beſide, that in warmer Weather, the Medium being rarer, makes leſs Oppoſition to the Paſſage of the Effluvia.

7. The Air being exhauſted out of the Tube, it loſes almoſt all its *Electricity*: So that tho' rubb'd, and heated more vehemently, and Leaf-Gold applied nearer than uſual, it ſcarce attracts at all. And what little Attraction remains, Mr. *Hauksbee* conjectures, may ariſe from the little Portion of Air remaining in the Tube: And ſo the Attraction may continue in Proportion to the Quantity of Air. When the Air is let into the Tube again, the attractive Power is immediately reſtor'd; and that before any new Attrition can be given the Tube, or e're it be removed from the Diſtance and Poſition it was in when exhauſted. Mr. *Boyle*, however, found that a Piece of Amber did ſenſibly attract when the Air was pump'd out of the Receiver.

8. *Electrical* Bodies attract all Things indifferently, whereas the Magnet draws only Iron and Steel.

9. A large Piece of very *Electrical* Amber being ſuſpended by a ſilken Thread, and one End of it rubb'd ſtrongly on a little Cuſhion; the Cuſhion being brought nearer, towards the Amber at reſt, will plainly make the Amber tend towards it, and follow it. Whence it appears that the *Electric* Body, is attracted by the other Bodies, as well as it attracts them. And that it is only by Accident that the ſmall attracted Bodies approach to the *Electric* ones.

10. After an *Electrical* Body has been well rubb'd, there is a certain Nick of Time in which the light Body, inſtead of being attracted, will be actually repell'd, or driven away from the *Electrical* one, by the Effluvia going briſkly out, and not returning again.

Mr. *Hauskbee* aſſures us, that the Pieces of Leaf Gold would be ſometimes thrown off from his Tube with a great Force, even to the Diſtance of ſix or ſeven Inches. And thus, not only when they adhered to the Surface of the Tube, would they be thus ſuddenly and precipitantly driven from it; but alſo in their Motion of Aſcent towards it.

11. A Glaſs Globe, being contrived to be whirled round, with its Axis parallel to the Horizon, and a Semi-circle of Wire fitted round the upper Hemiſphere thereof, at the Diſtance of 4 or 5 Inches, with ſeveral Pieces of Woollen Thread hung thereon, of ſuch Lengths, as that when extended in a Direction towards the Centre of the Glaſs, they would reach within an Inch of the Circumference thereof; but when left at Liberty, hang down in a parallel Poſition: Upon applying the Hand, and ſo adding an Attrition to the former Rotation, the Threads preſently began to change their Direction, and all harmoniouſly pointed to the Centre of the Globe; and to put it paſs Doubt, this Effect depended on the Attrition, the Experimentator, by ſhifting the Place of the Attrition hither and thither, cou'd draw the Threads towards this or that End of the Globe, tho' they all ſtill went uniformly converging towards ſome Centre, in the Axis thereof; and ſo form'd a Kind of Conical Surface.

The ſame Phænomena follow'd upon ſhifting the Wire, and putting it on the lower Hemiſphere. Add, that upon ſuſpending the Motion and Attrition, the Threads would continue in their ſtrait direct Poſture for the Space of four or five Minutes. And in the mean Time, if the Finger, or any other Body, were applied near the Extremity, or Points of the Threads, they would avoid and fly from the ſame: But if applied about an Inch Diſtance from the End of ſuch Thread, the Thread would uſually be attracted towards it.

ELECTRUM, the ſame as *Amber*. See AMBER.

ELECTUARY, in Pharmacy, a Form of Medicine, compoſed of Powders and other Drugs, incorporated with Honey or Sugar; to be divided into Doſes, like Bolus's, when taken.

It is thus call'd, by Reaſon all the Parts, or Ingredients it conſiſts of, ſhould be well *choſen*; from the *Latin* Verb *Eligere*, to chuſe, whence *Electus*, choſen. Others derive it from *Lac*; and accordingly the *Greeks*, under the *Eaſtern* Empire, call'd it λαικτυάριον. *Scaliger* derives it from λείχω, *to lick*; and calls it in *Latin*, *Elinctum*.

Voſſius obſerves, that all the Remedies preſcribed for the Sick, as well as the Confections taken by Way of Regale, were called by the *Greeks*, ἐκλείγματα and ἐλείκτα, of the Verb λείχω, *to lick*: Whence, ſays he, was form'd the Latin *Electarium*, and afterwards *Electuarium*. This Opinion he proves from the Laws of *Sicily*, where it is ordain'd, that *Electuaries*, Syrups, and other Remedies, be prepared lawfully. The *Bollandiſts*, who relate this Etymology, ſeem to confirm it. *Act. Sanct. Mart. F.* II. *p.* 131. See ECLEGMA.

Electuaries are either *ſoft*, or *ſolid*; and of each Kind, ſome are *Alterative*, others *Corroborative*, others *Purgative*, &c.

The ſoft are of the Conſiſtence of Honey, and conſiſt of 3 Ounces of Powders to a Pound of Honey or Sugar.

The ſolid are in Manner of *Tabellæ*, or Lozenges. The Purgative are uſually of the ſoft Kind: But the Corroborative only admit of an Ounce and half or two Ounces.

Among the ſoft *Electuaries* are reckon'd *Treacle*, *Mithridate*, the Confection of *Hamech*, that of *Alkermes*, the *Catholicon*, *Diaprunum*, *Diaphœnic*, Galens *Hiera picra*, &c. which ſee explain'd under their reſpective Articles.

Among the ſolid *Electuaries*, are reckon'd *Carthamum*, *Roſe Juice*, *Voilet Juice*, &c. Monſ. *Lemery* reckons up above 120 Sorts of *Electuaries*.

ELEEMOSINA *Carucarum*, or *pro Aratris*, or *Aratri*, in our antient Cuſtoms, a Penny which King *Ethelred* order'd to be paid for every Plough in *England*, towards the Support of the Poor.

Sometimes 'tis called *Eleemoſina Regis*, becauſe firſt appointed by the King.

Eleemoſinæ are alſo uſed for the Poſſeſſions belonging to Churches.

ELEEMOSINARIA. See AMBRY.

ELEGANCE, ELEGANCY, conſider'd in the general, is a Manner of doing or ſaying Things with Choice, Politeneſs and Agreeableneſs: With *Choice*, in going out of the common Ways: With *Politeneſs*, in giving the Thing a Turn which ſtrikes People of a delicate Taſte: And with *Agreeableneſs*, in diffuſing a Reliſh throughout which hits every Body.

Elegantiæ poeticæ, poetical *Elegancies*, are of Service to Scholars in making their Verſes. By being too regular in the Grammatical Conſtruction, we loſe certain Licences, wherein the *Elegance* of Language conſiſts. *Elegance*, tho' irregular, is better than Regularity without *Elegance*.

The *Elegance* of a Painting is not founded on the Correctneſs of the Deſign, as appears in *Raphael* and the *Antique*. It is moſt felt in Works otherwiſe careleſs and inaccurate; as in *Corregio*, where, maugre all the Defects as to Juſtneſs of Deſign, there is an *Elegance* even in the Manner of the Deſign it ſelf, as well as in the Turn of the Attitudes. *&c.*

The *Elegance* of a Deſign, is a Manner of Being, which Embelliſhes, and heightens Objects either as to their Form, or Colour, or both; without deſtroying or perverting the Truth.

ELEGIAC, in the *Latin* Poetry, ſomething that belongs to *Elegy*. See ELEGY.

Elegiac Verſes, *Elegi*, are alternately Hexameter and Pentameter. See VERSE.

Quintilian eſteems *Tibullus* the Top of the *Elegiac* Poets: But the younger *Pliny* gives the Preference to *Propertius*. They have each of them Reaſon on their Side; and one might make a third Choice, as true as either of them.

ELEGIT, in Law, a Writ judicial, which lies for him that has recover'd Debt, or Damages; or upon a Recognizance in any Court, againſt one not able in his Goods to ſatisfy; and directed to the Sheriff; commanding him to make Delivery of half the Party's Lands, and all his Goods, Oxen and Beaſts for the Plough, excepted.

The Creditor ſhall hold the Moiety of the ſaid Land ſo deliver'd to him, till his whole Debt and Damages are ſatisfied; and during that Time, he is Tenant by *Elegit*.

ELEGY, a Kind of Poem, or Poeſy, uſed on mournful, plaintive Occaſions. See POEM.

The firſt Inventor of the *Elegy* is not known: Some ſay 'twas one *Theocles* of *Naxi*, or, according to others, of *Etreria*; who, in the Heat of his Frenzy, firſt produced this Kind of Verſe. But, no Wonder we are in the Dark as to this Matter: *Horace* aſſures us, 'twas a Point not ſettled among the Grammarians even in his Time, who the Author was.

Quis tamen exiguos Elegos emiſerit Auctor
Grammatici certant & adhuc ſub judice lis eſt.

The chief Writers of *Elegy* among the *Greeks*, are *Callimachus*, *Parthenius* and *Euphorion*: And among the *Latins*, *Ovid*, *Catullus*, *Tibullus*, and *Propertius*.

The *Flemiſh* have diſtinguiſh'd themſelves among the Moderns for this Kind of *Latin* Verſe: And the *Elegies* of *Biderman*, *Grotius*, and eſpecially *Sedronius* and *Vallius*, might become the pureſt Antiquity. The Counteſs

de la

HYPOTYPOSIS

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Electricity Natural gas For Safety & comfort Elektrum Drive Energy Efficiency

ELECTRUM, the ſame as *Amber*. See AMBER.

AMBER, SUCCINUM, CARABE or KARABE, GLESSUM, ELECTRUM, CHRYSOLECTRUM, in Natural Hiſtory, &c. a yellow tranſparent Subſtance, of a gummous or bituminous Form and Conſiſtence, but a reſinous Taſte, and a ſmell like Oil of Turpentine; chiefly found in the *Baltick* Sea, along the Coaſts of *Pruſſia*, &c.

Naturaliſts are infinitely divided as to the Origin of *Amber*, and what Claſs of Bodies it belongs to: ſome referring it to the Vegetable, others to the Mineral, and ſome even to the Animal Kingdom.—Its Natural Hiſtory, and its Chymical Analyſis, afford ſomething in favour of each Opinion.

Pliny deſcribes it as "a reſinous Juice, oozing from aged "Pines, and Firs; (others ſay, from Poplars, whereof there "are whole Foreſts on the Coaſts of *Sweden*;) and diſ- "charged thence into the Sea; where undergoing ſome Al- "teration, it is thrown in this form upon the Shores of "*Pruſſia*; which lie very low: They add, that it was hence "the Antients gave it the Denomination *Succinum*; from "*Succus*, Juice." *Nat. Hiſt.* Lib. XXXVII.

HYPOTYPOSIS

ENERGICI, an appellation given to a religious ſect, of the ſixteenth century; by reaſon they held that the euchariſt was the *energy*, and virtue of Jeſus Chriſt, not his body, nor a repreſentation thereof.

ENERGUMENUS *, ENEPΓOMENOΣ, a term ſometimes uſed by divines, and ſchoolmen, to ſignify a perſon poſſeſſed with a devil, or an evil ſpirit.

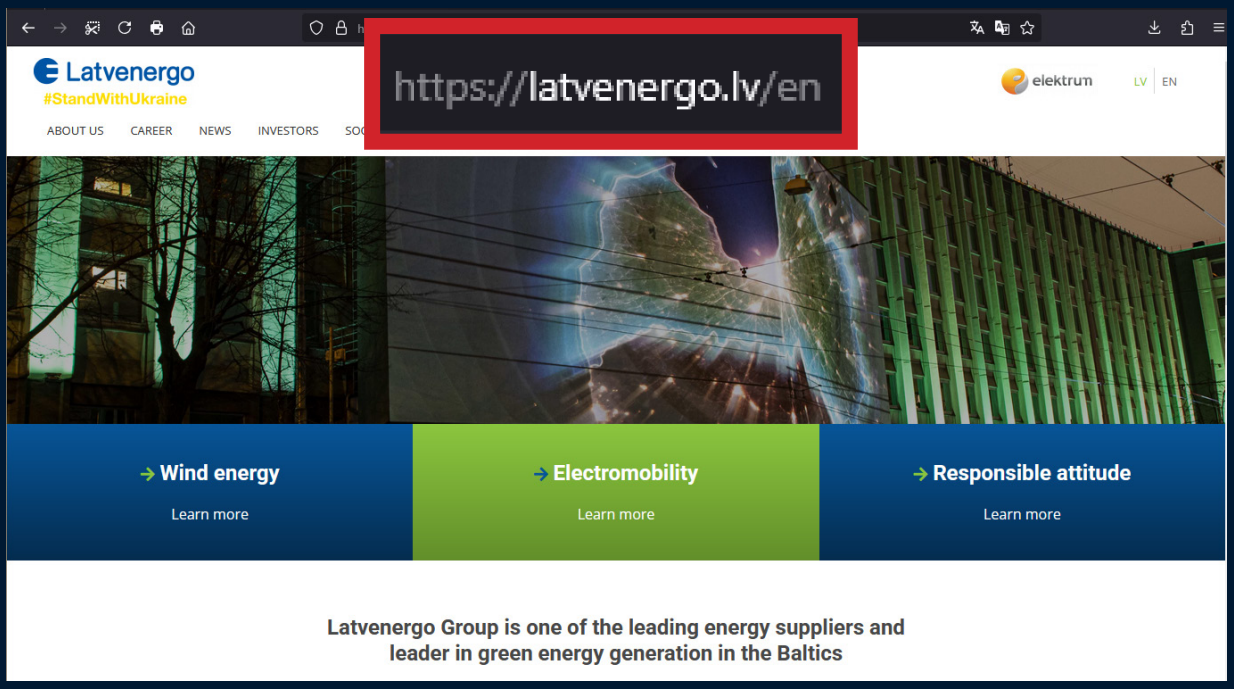
* The word is formed from the Greek, ενεργεισθαι, *to be agitated, worked*, of εν, and εργον, *opus*.

Though, Papias ſays, the *energumeni* were ſuch as counterfeited the actions of the devil, performing things which ſeemed ſupernatural. The council of Orange debars, or deprives, the *energumeni* of the functions of the prieſthood.

ENERGY *, an uncommon force, or ſtrength, in a diſcourſe a ſentence, or a word. See EMPHASIS.

* The word is Greek, ενεργεια, formed of the prepoſition εν, and εργον, *work, labour*.

FALSE DOCTRINES



uncommon force

!?

ενεργεια

HYPOTYPOSIS

TERRITORY, *Diſtrict*, the Extent or Compaſs of Land within the Bounds, or belonging to the Juriſdiction, of any State, City or other Diviſion.

'Tis a Maxim, that the Church has no *Territory*, *i. e.* it has no Temporal Juriſdiction; ſo that an Eccleſiaſtical Judge cannot arreſt any Body, not even a Prieſt.

Much in this Senſe, *Cujas* ſays, the Church has an Auditory, but no *Territory*.

ENTITATIVELY, *Entitative*, implies an Abſtraction, or Retrenchment, of all the Circumſtances, from a Thing under Conſideration. Thus, a Thing is ſaid to be taken, or conſider'd, *Entitatively*, or *ſecundum Entitatem*, when conſider'd nakedly and preciſely, according to what it is in it ſelf, without any Thing extrinſic. See ABSTRACTION.

E. gr. Peter, *Entitively* taken, is *Peter*, as a Thing, a Subſtance, a Body, *&c.* without any Regard to his being a Lord, a Husband, Learned, *&c.*

ENTITY, in the School Philoſophy, a phyſical *Ens*, or Being, conſider'd according to what it is in its phyſical Capacity. See ENS.

Some Dealers in Diſtinction, give us ſeveral Kinds of *Entities*. In its proper Senſe, they apply it to a Multitude of diſſimilar Parts; ſuch is the *Entity* of a Houſe, of the World, *&c.* In a more limited Senſe, they apply it to a Multitude of ſimilar Parts, ſuch is the *Entity* of Water, Heat, *&c.* And, in its general Senſe, to any Reality, as the *Entity* of God, of Angels, *&c.*

But this is mere Subtlety; perhaps *Entity* were beſt defined the Actual Eſſence, or Exiſtence, of any thinking Thing. See ESSENCE.

TERRA-*Firma*, in Geography, is ſometimes uſed for a *Continent*; in Contradiſtinction to Iſlands. See CONTINENT.

Thus *Aſia*, the *Indies* and *South America* are uſually diſtinguiſh'd into *Terra-firma*'s and Iſlands. See ISLAND.

In our ancient Law-Books, we meet with *Terra* in the Senſe of *Land* or *Ground*; joined with divers Additions; as,

Terra Normanorum, the Lands of ſuch *Norman* Noblemen, as were forfeited to the Crown, by the Owners taking Part with the *French* King, againſt King *Henry* III.---- *Terra Fruſca*, ſuch Land as has not been lately plough'd. ---- *Terra Gilliflorata*, Land held by the Tenure of paying a Gilliflower yearly. See SERVICE. ----- *Terra Veſtita*, Land ſown with Corn, and the Crop ſtill remaining thereon. ----- *Terra Teſtamentalis*, Land held free from feodal Services, and deviſable by Will. ------ *Terra culta*, Land that is Till'd and Manur'd, in Contradiſtinction to *Terra Inculta*. ----- *Terra Affirmata*, Land let out to Farm. ----- *Terra Dominica*, or *Indominitata*, Demain Land of a Manor. See DEMAIN. ----- *Terra Hydata*, was Land ſubject to the Payment of Hydage. See HYDAGE. ----- *Terra Lucrabilis*, Land that may be gain'd from the Sea, or incloſed out of a Waſte or Common, to particular Uſes. ----- *Terra Wainabilis*, Tillage Land. ----- *Terra Waretta*, Fallow Land. ----- *Terra Boſcalis*, Wood Land, *&c.*

TERRA *extendenda*, is a Writ directed to the Eſcheator, *&c.* willing him to inquire and find out the true yearly Value of any Land, *&c.* by the Oath of 12 Men, and certify the Extent into *Chancery*. See ESCHEATOR.

IDENTITY of a thing, is its Sameneſs, or that by which it is itſelf, and not any thing elſe. Our Ideas of *Identity* we owe to that Power which the Mind has of comparing the very Beings of Things, whereby conſidering any thing as exiſting at any certain Time and Place, and comparing it with itſelf as exiſting at any other Time, *&c.* we accordingly pronounce it the ſame or different. When we ſee any thing in any certain Time

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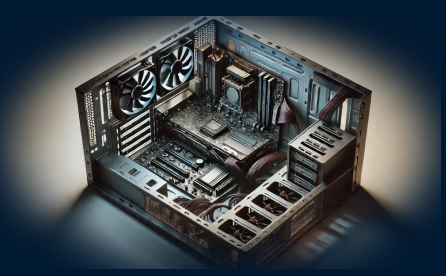
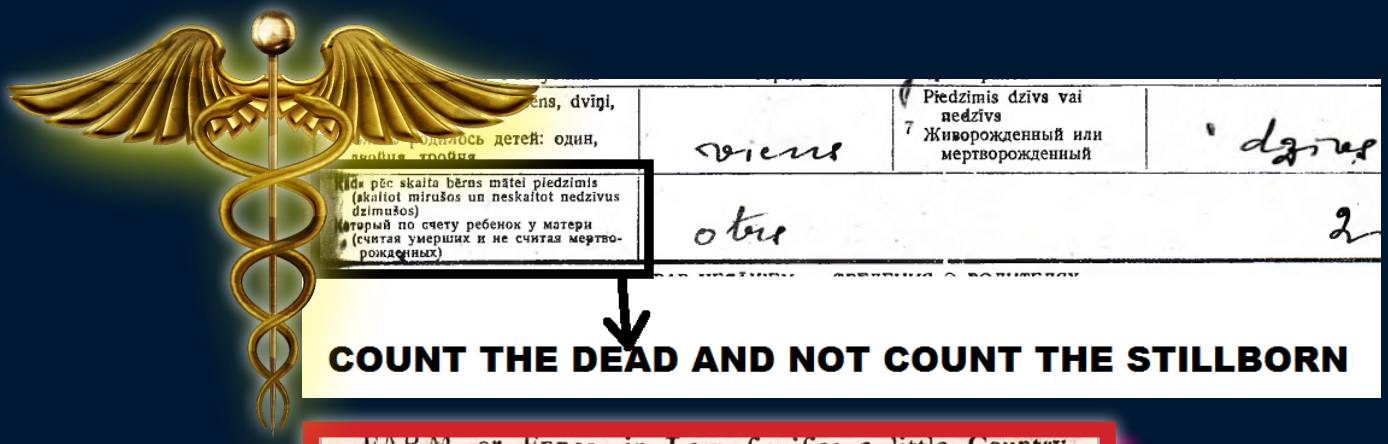


HYPOTYPOSIS

BIRTH CERTIFICATE RECORD



FARM, or FERM, in Law, ſignifies a little Country-Domain, or Diſtrict, containing Houſe and Land, with other Conveniences; hired, or taken by Leaſe, either in Writing, or Parole. See LEASE.

This in divers Parts is call'd diverſely: In the North, it is a *Tack*; in *Lancaſhire*, a *Fermeholt*; in *Eſſex*, a *Wike*, &c.

The Word originally is form'd of the Latin *firmus*.

In the corrupted Latin, *firma* ſignified a Place inclos'd, or ſhut in: Whence, in ſome Provinces, *Menage* obſerves, they call *Cloſerie*, or *Cloſure*, what in others they call *Farm*. Add, that we find *locare ad firmum*, to ſignify *to let*, *to farm*; probably, on account of the Sure hold the Tenant here has in Compariſon of Tenants at Will.

But *Spelman*, and *Skinner*, chuſe to derive the Word *Farm*, from the *Saxon Feorme*, that is, *Victus*, or Proviſion; by reaſon the Country-people and Tenants antiently paid their Rents in Victuals, and other Neceſſaries; afterwards converted into the Payment of a Sum of Money. Whence a *Ferm* was originally a Place that furniſh'd its Owner or Lord with Proviſions. And among the *Normans*, they ſtill diſtinguiſh between *Farms*, that pay in Kind, *i. e.* in Proviſions; and thoſe, which pay in Money; calling the former ſimply *Fermes*, and the latter *Blanche Ferme*, white *Farm*.

Spelman ſhews farther, that the Word *firma* ſignified not only what we now call a *Farm*, but alſo a Feaſt, or Entertainment, which the Farmer gave the Proprietor, or Landlord for a certain Number of Days, and at a certain Rate, in Conſideration of the Lands, *&c.* he held of him.

Thus, *Fearm*, in the Laws of King *Canutus*, is render'd by Mr. *Lambard*, *victus*; and thus we read of *reddere firmam unius noctis*; and, *reddebat unum diem de firma*; which denote, Proviſion for a Night, and Day; The Rents about the Time of the Conqueſt being all reſerved in Proviſions: The Cuſtom whereof is ſaid to have been firſt alter'd under *Henry* I.

We alſo ſay, *to farm* Duties, Impoſts, *&c.* The Duty of Exciſe in *Scotland* is farm'd, or *let to farm*, for at 33500 *per Annum*. See EXCISE.

HYPOTYPOSIS

ANATOMY, the Art of diſſecting, or artificially taking to pieces, the ſolid Parts of Animal Bodies; in order to an exact Diſcovery of their Structure and Oeconomy. See Animal, Body, Dissection, and Oeconomy.

Anatomy makes a great Branch of that Diviſion of Medicine called *Phyſiology*. See Medicine, and Physiology.

It is ſometimes divided, with regard to its End, into *Speculative* and *Practical*; a Diviſion of very little uſe and moment.—It is alſo divided, with regard to its Subject, into *Human* and *Comparative*.

Human, which is abſolutely and properly denominated *Anatomy*, is that employ'd on the human Body; called alſo *Anthropology*. See Anthropology.

Comparative Anatomy, is that which conſiders Brutes, and other Animals, and even Vegetables; chiefly with a View to illuſtrate the human Structure. See Comparative *Anatomy*.

The Subject of *Anatomy*, *viz.* the Body, is variouſly divided into Parts, *Organical*, and *Inorganical*; *Similar*, and *Diſſimilar*; *Spermatick*, &c. See Part.—See alſo Similar, Organical, *&c.*

Its more obvious Diviſion, is into *Solids* and *Fluids*, or Containing and Contained Parts. See Solid, and Fluid.

Under the Solids come the *Bones*, *Muſcles*, *Nerves*, *Arteries*, *Veins*, *Cartilages*, *Ligaments*, *Membranes*, &c.—Under the Fluids, come *Chyle*, *Blood*, *Milk*, *Fat*, *Lymph*, &c. ſee each under its proper Article, Bone, Muscle, Nerve, Artery, Vein, Cartilage, Membrane, *&c.* See alſo Chyle, Blood, Milk, Fat, *&c.*

The antient Writers of *Anatomy*, *Hippocrates*, *Democritus*, *Ariſtotle*, *Galen*, and others, look'd upon this as the moſt important Part of Phyſick, and that, without which the Uſes of the Parts of an human Fabrick, and conſequently the Cauſes of Diſeaſes incident thereto, could no way be diſcovered. And yet this Art, uſeful as it is, was entirely diſcontinued for ſeveral Ages; till in the XVIth Century it began to flouriſh afreſh.—The Diſſection of an human Body was look'd upon as Sacrilege before that time; and we have ſeen a Conſultation which the Emperor *Charles* V. appointed to be held by the Divines of *Salamanca*, in order to be ſatisfied, whether or no it were lawful, in point of Conſcience, to diſſect a dead Carcaſe.——We may add, that to this Day the uſe of Anatomy and Skeletons, is forbid in *Muſcovy*; the firſt as inhuman, the latter as ſubſervient to Witchcraft: And *Olearius* aſſures us, that one *Quirin*, a *German* Chirurgeon, being found with a Skeleton, hardly eſcap'd with Life; and the Skeleton, after being ſolemnly dragg'd about the Streets, was burnt. *Boyle's Uſefulneſs of Philoſ.*

Veſalius, a *Flemiſh* Phyſician, who died in 1564, was the firſt who ſet *Anatomy* on any tolerable footing. He was ſeconded by *Carpus*, *Sylvius*, *Fernelius*, *Fallopius*, *Euſtathius*, *Fabricius*, *Pareus*, *Bauhinus*, *Hoffman*, *Riolanus*, &c.

Theſe were ſucceeded by others, to whom ſome of the fineſt Diſcoveries in *Anatomy* are owing.—*Aſellius*, in the Year 1622, diſcovered the Lacteal Veins; and in 1628, the immortal *Harvey* publiſh'd his admirable Diſcovery of the Circulation of the Blood. See Lacteal, and Circulation.——*Pecquet* diſcovered the Reſervoir of the Chyle, and the Thoracick Duct, in 1651. See Receptaculum *Chyli*, and Thoracick *Duct*.——*Rudbecks*, a *Swede*, and *Bartholine*, a *Dane*, found out the Lymphatick Veſſels, in 1650, and 1651. See Lymphatick.——*Wharton*, in 1655, diſcovered the lower Salival Ducts; and *Steno* the upper Salival Ducts, thoſe of the Palate, the Noſtrils, and Eyes, in 1661. See Salival.——*Wirſungus*, in 1642, diſcover'd the Pancreatic Ducts. See Pancreatic.——*Willis*, who came after him, publiſh'd an *Anatomy* of the Brain, and Nerves, in a manner much more exact than had been done before him; yet he had omitted ſome conſiderable Things, which were afterwards obſerv'd by *Vieuſſens*. See Nerve.——In effect, *Gliſſon* treated particularly of the Liver; *Wharton* of the Glands; *Havers* of the Bones; *Graaf* of the Pancreatick Juice, and the Parts of Generation; *Lower* of the Motion of the Heart; *Thurſton*, of Reſpiration; *Peyer*, of the Glands of the Inteſtines; *Brown*, of the Muſcles; *Drelincourt*, of the Conception of the Ova in Women, the Placenta, and the Membranes of the Fœtus. See Liver, Gland, Bone, Generation, Respiration, Foetus, *&c.*

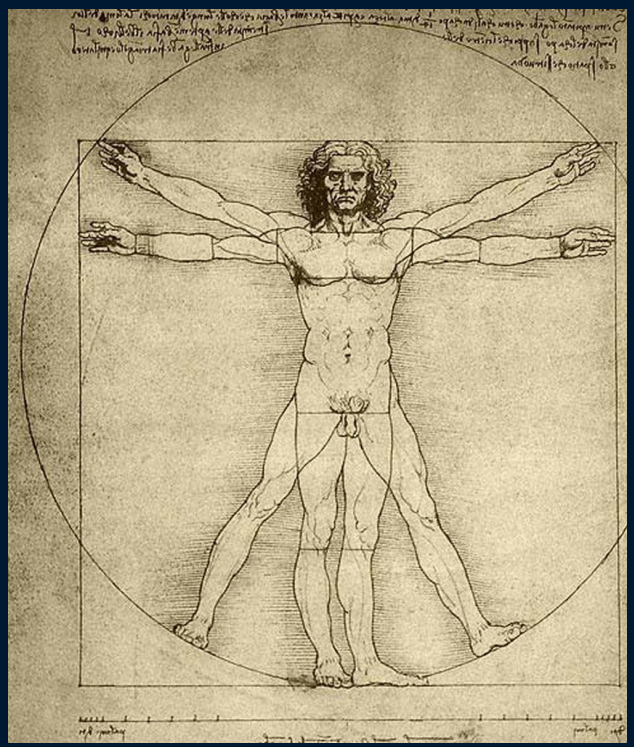
Malpighi, who died in 1694, is one of thoſe to whom *Anatomy* owes the moſt: He made a great Number of Diſcoveries in the Lungs, Brain, Liver, Spleen, Glands, and Lymphaticks, by help of the Microſcope, *&c.* Nor muſt it be omitted that *Ruyſch*, ſtill living, has let great Light into many of the finer and more intricate Parts of the human Frame, particularly the Glands; by means of his Injections. See Microscope, and Injection.

Mauget, and *Le Clerc*, two Phyſicians of *Geneva*, have given us a *Bibliotheca Anatomica*; containing all the new Diſcoveries that have been made in this Art.

The beſt Syſtems of the Art, as it now ſtands, are thoſe of *Verheyen*, *Drake*, *Keill*, &c.

Anatomy *of Plants*. See Plant.—See alſo Root, Branch, Bark, Pith, Wood, Leaf, Flower, Seed, *&c.*—See alſo Vegetation, *&c.*

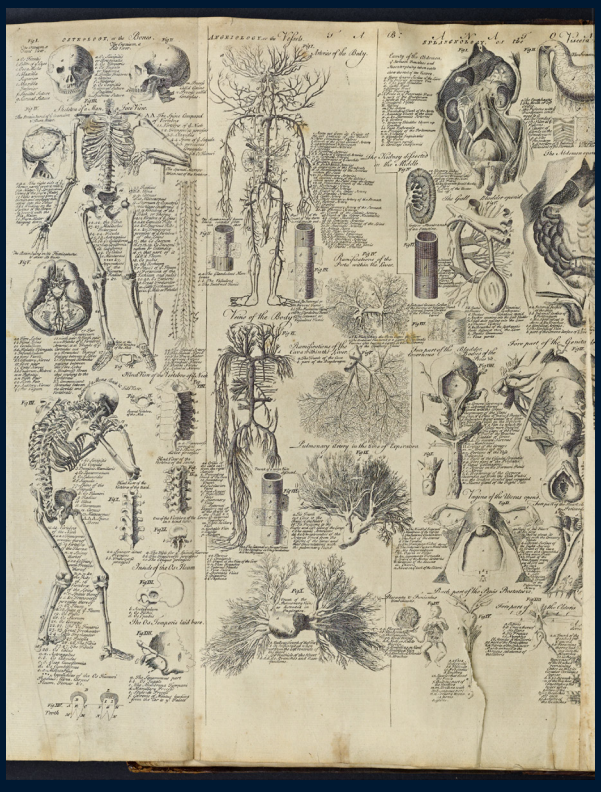
The Word comes from the *Greek* ἀνατομὴ, *Section*, or *Cutting*; of ἀνατέμνω, *diſſeco*.



HYPOTYPOSIS

ESSE

BIAS



ARTIFICIAL PRODUCT

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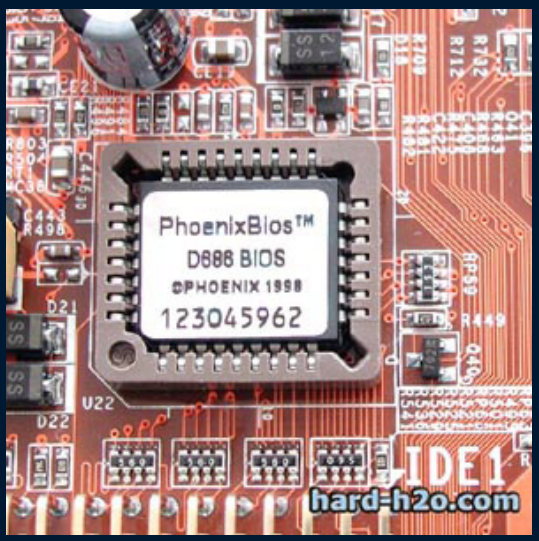


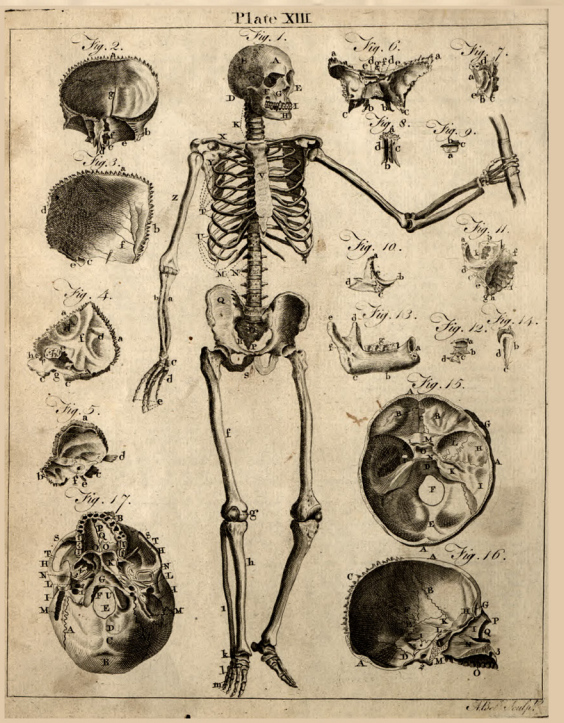
HYPOTYPOSIS

Computable, Computabilis, *Plin.*
A computation, Computatio; calculus.
To compute, Computo, numero; duco. *The charges of a suit*, Litem æstimam.
Computed, Computatus, ductus.
A computer, or *computist*, Numerandi peritus.
A computing, Computatio, æstimatio.

NATURALS

ANATOMY is the art of diſſecting the ſolid parts of animal bodies, with a view to diſcover their ſtructure, connection, and uſes.

In treating this uſeful ſubject, we ſhall divide it into the following parts: I. Of the BONES. II. Of the MUSCLES. III. Of the ARTERIES. IV. Of the VEINS. V. Of the NERVES. VI. Of ſuch parts of the body as are not comprehended in any of the above, *e. g.* The BRAIN, THORAX, ABDOMEN, *&c. &c.*



FALSE DOCTRINES

NON-NATURALS

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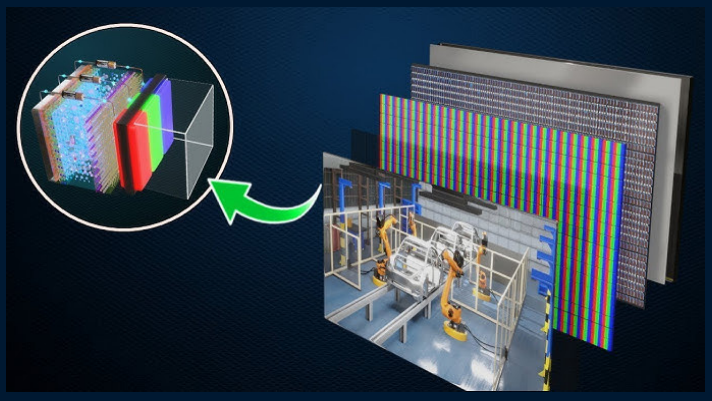
HYPOTYPOSIS

MEDIATE, or INTERMEDIATE, a Term of Relation to two Extremes, applied to a third, which is in the middle; as, to a ſecond Cauſe, which is acted upon by ſome ſuperior or firſt Cauſe, to produce any Effect. Subſtance is a Genus with regard to Man, but between the two there are other *mediate* Genus's, as Body and Animal. *Mediate* is uſed in oppoſition to *immediate*. Thus when we ſay, that God and Man concur to the Production of Man; God is the *mediate* Cauſe, Man the *immediate*. 'Tis a popular Queſtion in Theology, *viz.* Whether the Holy Ghoſt converts a Sinner *mediately* or *immediately*.

FALSE DOCTRINES

OPTICAL ILLUSION



HYPOTYPOSIS

FILE, an Inſtrument of Steel, cut in little Hatches, or Furrows; uſed by the Workmen in Metals, to ſmooth, poliſh and faſhion the ſame.——*Files* bear a near Reſemblance to *Raſps*: The only Difference between them, is, that the former are cut with Edge Tools; and the latter punch'd with pointed ones. See RASP.

The *File* is a principal Inſtrument in all the Kinds and Parts of Smithery.

It ſhould be forged of the beſt Steel; after which rubbing it with Greaſe, to make it more ſoft under the Chiſſel, they *cut* it with Chiſſels and a Mallet, this and that way, and this or that Depth, according to the Grain or Tooth required. After *cutting* the *File*, it remains to be *temper'd*; which being the principal Myſtery in the making of *Files*, will deſerve to be particularly deſcribed.

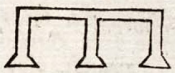
Files, then, are temper'd with a Compoſition of Chimney Sooth, very dry, and hard, diluted and work'd up with Urine and Vinegar; to which is added common Salt: The whole being to be reduced to the Conſiſtence of Muſtard.

Now, the *Files* being cut, and rubb'd over with Vinegar and Salt, to ſcour off the Greaſe laid on it for the cutting, they cover them over with this Compoſition; and having laid ſeveral of them together in a Packet, and cover'd them in Loam, they put them in a Charcoal Fire: Out of which they are taken out again, by that Time they have acquired a Cherry Colour, which is known by a little Rod of the ſame Steel, put in along with them. Upon taking them out, they caſt them into the coldeſt Spring Water they can get.

Iron *Files* require a more intenſe Heat, than Steel ones. When the *Files* are cold, they clean them with Charcoal, a Rag, *&c.* to take away any of the Soot or Fæces left in the Cuttings: Then drying them before the Fire, they put them up careſully in a Box of Wheat Bran, to keep them from ruſting.

Files are of different Forms, according to the different Occaſions: Thoſe in common uſe are the *Square*, *Flat*, *Triangular*, *Half-round*, *Round*, *Thin File*, &c. all which are made of different Sizes, as well as different Cuts, and Degrees of Fineneſs, to take place, according as the Work is more or leſs advanced: Some cutting faſter, as the *rough tooth'd File*, &c. others more ſlowly, as the *fine tooth'd File*, &c. See FILING.

FILE, is alſo a Thread or Wire, whereon Writs, or other Exhibits in Courts, or Offices are faſten'd, properly called *Filed*, for the more ſafe keeping them.



FILE, or *Label*, in Heraldry, a bearing of this Form; tho' ſometimes of more, and ſometimes of fewer Points.

It is ſometimes born as a Charge in a Coat of Armour, of which *Guillim* gives many Inſtances: But it is uſually the Difference or Mark of Diſtinction, which the elder Brother bears in his Coat, during his Fathers Life. See DIFFERENCE.

Some diſtinguiſh *File*, and *Label*, calling the *File* the upper horizontal Line, and the Label the Point, that iſſues from it. See LABEL.

FILE *of three or more Labels*, ſee LABEL.

FILE in a Military Senſe, is a Row of Men ſtanding one behind, or below another from Front to Rear.

Or FILE, in War, is a Line or Series of Soldiers, placed one before another; and thus compoſing the Depth of a Battallion, which in the Infantry ordinarily conſiſts of ſix Soldiers in a *File*; and in the Cavalry, of three.

They ſay, *Cloſe the Files*, that is, bring the Men nearer each other: *Double the Files*, *i. e.* Double the Depth of the Batallion; and diminiſh its Breadth, or Front by one half. The laſt or hindmoſt Perſon is ſaid to bring up the *File*.

The Word is *French*, *File* literally ſignifying a long Series or Succeſſion of any kind of Things, of *Fil*, Thread.

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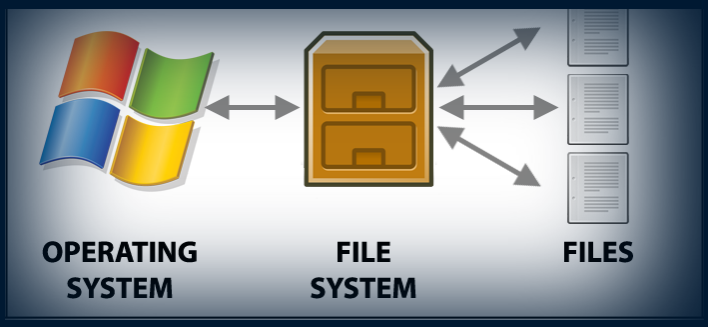

ALSO LAWS ON THE INTERNET ARE AN ILLUSION

HYPOTYPOSIS

BINARY *number*, that compoſed of two units. See NUMBER.

BINARY *arithmetic*, a method of computation, firſt propoſed by M. Leibnitz; * wherein, in lieu of the ten figures in the common arithmetic, and the progreſſion from 10 to 10, he has only two figures, and uſes the ſimple progreſſion from two to two.

* Joſ. Pelican of Prague has more largely explained the principles and practice of the binary arithmetic, in a book entitled *Arithmeticus perfectus qui tria numerare neſcit.* 1712.

All his characters uſed in this arithmetic are 0 and 1: and the cypher, here, multiplies every thing by 2, as in the common arithmetic by 10.—Thus, 1 is one; 10, two; 11, three; 100, four; 101, five; 110, ſix; 111, ſeven; 1000, eight; 1001, nine; 1010, ten, *&c.* which is built on the ſame principles with the common arithmetic.

Hence immediately appears the reaſon of a celebrated property of the duplicate geometrical proportion in whole numbers, *viz.* that one number of each degree being had, we may thence compoſe all the other whole numbers above the double of the higheſt degree. It being here, *v. gr.* as if one ſhould ſay, 111 is the ſum of 4, 2, and 1, which property may ſerve aſſayers to weigh all kinds of maſſes with a little weight; and may be uſed in coins, to give ſeveral values with ſmall pieces.

100	4
10	2
1	1
111	7

This method of expreſſing numbers once eſtabliſhed, all the operations will be eaſy: in multiplication particularly, there will be no need for a table, or getting any thing by heart.

The author however does not recommend this method for common uſe, becauſe of the great number of figures required to expreſs a number; adding, that if the common progreſſion were from 12 to 12, or from 16 to 16, it would be ſtill more expeditious: but its uſe is in diſcovering the properties of numbers, in conſtructing tables, *&c.*

What makes the *binary* arithmetic the more remarkable is, that it appears to have been the ſame with that uſed 4000 years ago among the Chineſe, and left in ænigma by Fohi, the founder of their empire, as well as of their ſciences.

M. Lagni has propoſed a new ſyſtem of logarithms, on the foot of the *binary* arithmetic; which he finds ſhorter, more eaſy and natural, than the common ones.

BINARY *meaſure*, in muſic, is that which is beaten equally; or where the time of riſing is equal to that of falling. See TIME and MEASURE.

HYPOTYPOSIS

FEOD, the ſame with fee. See FEE.

FEE, in Scots law, ſignifies a complete feudal property. See SCOTS LAW, title 10. Hence, where the bare liferent of any feudal ſubject is meant to be conveyed to A, and the abſolute property to B; that meaning is expreſſed thus, to A in liferent, and to B in fee.

FEODAL, and FEODATORY. See FEUDAL, and FEUDATORY.

FEUDATORY, or FEODATORY, a tenant who formerly held his eſtate by feodal ſervice.

SERVICE OF HEIRS, in Scots law. See LAW, Tit. XXVII. 22. &c.

FIDEI COMMISSUM, in Roman antiquity, an eſtate left in truſt with one perſon, for the uſe of another. See TRUSTEE.

TRUSTEE, one who has an eſtate, or money, put or truſted in his hands for the uſe of another.

***Trust*, Fides, fiducia.**

***A trust*, Commissum, creditum.**

***To put one's trust in a person*, Alicui confidĕre, *vel* fidem habēre.**

Not to go upon trust, Græcâ mercari fide.

To trust to or *depend upon a person*, Alicui niti, *vel* inniti, in fide alicujus requiescĕre, *vel* humanitate causam suam reponĕre. ¶ *They trusted to their valour for their safety*, Omnem spem salutis in virtute posuerunt. *See what a broken reed I have trusted to!* Hem! quo fretus sum!

¶ *He has something to trust to*, Aliquid habet quo spem ponat.

A place or *office of trust*, Munus quo plurimum alicujus fidei conceditur.

To take a thing upon trust [*buy it on credit*] Fide suâ emptum sumĕre. [*To hastily believe it*] Alicui rei temere credĕre.

To trust, or *lend*, Commodo, mutuo; mutuum dare, *vel* credĕre. ¶ *I would not trust you with one doit*, Tibi nummum nunquam credam plumbeum.

Trusted, Creditus, concreditus. ¶ *You are trusted on neither side*, Neque in hâc neque in illâ parte fidem habes.

Not to be trusted, trustless, Infidus, infidelis, ✠ malefidus.

A trustee, Cujus fidei aliquid creditur, *vel* mandatur; || fideicommissarius.

A truster, Qui alicui confidit.

Trusting, Credens, confidens, fidem adhibens.

A trusting, Fidei alicujus commissio. ¶ *There is no trusting to the bank of the river*, Non bene ripæ creditur.

Trustily, Fide, fideliter.

Trustiness, Fidelitas.

Trusty, Fidus, fidelis.

HYPOTYPOSIS

Valeſius won't allow the two to be confounded together: the laſt being a Sect of *Jews* before, or at leaſt cotemporary with Chriſt; and the former a Sect of Heretics deſcended from them. *Rufinus* diſtinguiſhes them by their Names: The *Jewiſh* Sect he calls *Masbutheans*, and the Heretics *Masbuthanians*. The *Masbutheans* were a Branch of the *Simoneans*.

The Word is derived from the *Hebrew* שבת *Schabet*, to *reſt* or *repoſe*, and ſignifies idle, eaſy, indolent People. *Euſebius* ſpeaks of them, as if they had been ſo call'd from *Masbotheus*, their Chief; but 'tis much more probable that their Name is *Hebrew*, or at leaſt *Chaldaic*, ſignifying the ſame thing with a *Sabbatarian* in our Language, that is, one who makes profeſſion of keeping Sabbath.

MASCLE, is a Term in Heraldry for a Bearing of this Figure: Gules a Chevron Ermin between three *Maſcles* Argent, by the Name of *Bellgrave*. *Guillim* ſaith, that *Maſcle* repreſents the Maſh of a Net, and is an honourable Bearing. A *Maſcle* differs from a Lozenge, only by being voided.

MASCULINE, ſomething belonging to the Male, or the ſtronger of the two Sexes. See MALE.

MASCULINE, is more ordinarily uſed in Grammar to ſignify the firſt and nobleſt of the Genders of Nouns. The *Maſculine* Gender is that which belongs to the Male Kind, or ſomething analogous to it, and which Cuſtom has affix'd to a Word. For Men conſidering themſelves, and obſerving the Difference between the two Sexes, have thought fit to vary the ſame Adjective Names, by giving them different Terminations, as they are differently apply'd to Men or Women. Thus in *Latin* we ſay *bonus Equus*, a good Horſe, in the *Maſculine*; but ſpeaking of a Mare, we change the Termination, not of the Adjective only, but alſo of the Subſtantive, and ſay, *bona Equa*. In *Engliſh*, however, we are more ſtrict; for we generally expreſs the Difference of Sex by different Words, not by the varying the Termination of the ſame, or by varying the Adjective: As *Boar* in the *Maſculine*, *Sow* in the Feminine; *Boy*, *Girl*; *Brother*, *Siſter*; *Buck*, *Doe*; *Bull*, *Cow*, &c. Indeed we have about twenty Feminines diſtinguiſh'd from their *Maſculines*, by the Variation of the Termination of the Male into *eſs*; for inſtance, *Abbot*, *Abbeſs*; *Actor*, *Actreſs*; *Count*, *Counteſs*; *Heir*, *Heireſs*; *Maſter*, *Miſtreſs*, &c. And this is all that our Language knows of any thing like the Genders, which are only a different way of expreſſing the Male and the Female. But the old Languages, and even ſome of the Moderns, have gone further; for as ſome Adjectives may have Relations to other Things, beſides Men and Women, it has been thought neceſſary to appropriate to them one or other of the Terminations invented for Men and Women. Hence moſt other Subſtantives have been ranged under the Heads of *Maſculine* or Feminine. This, in ſome Caſes, is done with a ſhew of Reaſon, but in others is merely arbitrary; and for that reaſon is found to vary according to the Languages, and even according to the Words introduced from one Language into another. Thus the Names of Trees are generally Feminine in *Latin*, and *Maſculine* in the *French*: Farther, the Genders of the ſame Word are ſometimes varied in the ſame Language. Thus *Alvus*, according to *Priſcian*, was antiently *Maſculine*, but is now become Feminine. And *Navire*, a Ship, in *French*, was antiently Feminine, but is now *Maſculine*. The modern Tongues have no more than two Genders, *viz.* the *Maſculine* and the Feminine; at leaſt, whatever is not Feminine, is accounted *Maſculine*. See GENDER.

The *French*, in their Poetry, have a kind of Rhimes which they call *Maſculine*, to diſtinguiſh them from others, which they call Feminine. The *Maſculine* Rhime is that made with a Word which has a ſtrong, open, and accented Pronunciation; as all Words have, excepting thoſe which have an *e* Feminine in their laſt Syllable: for inſtance, *Amour* and *Jour*, *Mort* and *Sort*, are *Maſculine* Rhimes; and *Pere* and *Mere*, *Gloire* and *Memoire*, are Feminine. Hence Verſes ending with a *Maſuline* Rhime, are call'd *Maſculine* Verſes: and thoſe ending with a Feminine Rhime, Feminine Verſes. 'Tis now a Rule eſtabliſh'd among the *French* Poets, never to uſe above two *Maſculine*, or two Feminine Verſes ſucceſſively, except in the looſer Kinds of Poetry. *Marot* was the firſt who introduced this Mixture of *Maſculine* and Feminine Verſes, and *Ronſard* was the firſt who practiſed it with Succeſs. The *Maſculine* Verſes ſhould always have a Syllable leſs than the Feminine ones. See RHIME.

The Aſtrologers maintain, that the Signs and Planets are really diſtinguiſh'd into *Maſculine* and Feminine; not on account of any Difference of Sex, in their Bodies, or in their Names: but by reaſon of their Qualities, which are either active, hot, or cold, accounted *Maſculine*; or paſſive, dry, and moiſt, which are Feminine. On this Principle they call the *Sun*, *Jupiter*, *Saturn*, and *Mars*, *Maſculine*; and the *Moon* and *Venus*, Feminine. *Mercury*, they ſuppoſe, partakes of the two. Among the Signs, *Aries*, *Libra*, *Gemini*, *Leo*, *Sagittarius*, *Aquarius*, are *Maſculine*; *Cancer*, *Capricornus*, *Taurus*, *Virgo*, *Scorpio*, and *Piſces*, are Feminine.

Plants are likewiſe diſtinguiſh'd into *Maſculine* and Feminine. The *Maſculine* are thoſe which have a greater ſhare of Heat and Virtue.

MASON, a Perſon employ'd under the Direction of an Architect, in the raiſing of a Stone-Building. The chief Buſineſs of a *Maſon*, is to make the Mortar, raiſe the Walls from the Foundation to the Top, with the neceſſary Retreats and Perpendiculars, form the Vaults, and employ the Stones as deliver'd to him. When the Stones are large, the Buſineſs of hewing or cutting them belongs to the Stone-Cutters; tho theſe are frequently confounded with the *Maſons*. The Ornaments of Sculpture are perform'd by Carvers in Stone, or Sculptors. For the Materials whereon *Maſons* work, ſee STONE, MARBLE, &c. For the Manner of Working, ſee MASONRY, BUILDING, &c. For their Works themſelves, ſee WALL, &c. The Tools or Implements principally uſed by them, are, the Square, Level, Plumb-Line, Bevel, Compaſs, Hammer, Chiſſel, Maller, Saw, Trowel, &c. which ſee. Beſides the common Inſtruments uſed in the Hand, they have likewiſe Machines for the raiſing of great Burdens, the conducting of large Stones, &c. The principal of theſe are the Lever, Wheel, Pully, &c. which ſee. *Maſonry* is ſometimes uſed in a more general and unlimited Senſe; ſo as, beſides proper *Maſonry*, to include the hewing or ſawing of larger Stones, to fit them for Building, properly call'd *Stone-Cutting*; and the carving of the Ornaments, on the Members and Mouldings, properly call'd *Sculpture*: which ſee. *Iſidore* derives the Word from *Machio*, a Machiniſt, as being obliged to uſe Machines in Building. Some derive it from *Machino*. *Du Cange* from *Maceria*, becauſe the long Fence-Walls that incloſe Vineyards, &c. in which *Maſons* are ſuppoſed to have been firſt employ'd, were call'd *Macerie*. *Maſon eſt Maceriarum Conſtructor*. M. *Huet* derives it from *Mas*, an old Word, ſignifying Houſe; hence *Maſon* is a Perſon who makes *Mas's*, that is, Houſes. In the corrupt *Latin*, a *Maſon* was call'd *Magiſter Comacinus*, which *Lindenbroek* derives from *Comacina*, an Iſland in *Romania*, where, in the Time of the *Lombards*, the beſt Architects were found.

MASONRY, a Branch of Architecture, conſiſting, as ſome define it, in the Art of hewing or ſquaring Stones, and cutting them level and perpendicular, for the Uſes of Building: Tho in the more limited Senſe of the Word, *Maſonry* is the Art of aſſembling and joining Stones together with Mortar. Whence there ariſe as many different Kinds of *Maſonry*, as there are different Forms and Manners of laying or joining the Stones. *Vitruvius* makes mention of ſeven Kinds of *Maſonry* among the Antients; three of hew'd Stone, *viz.* that in form of a *Net*, that in *Binding*, and that call'd the *Greek Maſonry*: And three of unhewed Stones, *viz.* that of an *equal* Courſe, that of an *unequal* Courſe, and that fill'd up in the middle. The ſeventh was a Compoſition of all the reſt.

Net Maſonry, call'd *Reticulation*, from its Reſemblance of the Maſhes of a *Net*, conſiſts of Stones ſquared in their Courſes, and ſo diſpoſed, as that their Joints go obliquely, and the Diagonals are, the one perpendicular, and the other level. This is the moſt agreeable *Maſonry* to the Eye, but it is apt to crack. See *Plate* ARCHITECTURE, *Fig.* 1.

Bound Maſonry, is that wherein the Stones were placed one over another, like Tiles; the Joints of the Beds being level, and the Mounters perpendicular. So that the Joint that mounts and ſeparates two Stones, falls directly over the middle of the Stone below. This is leſs beautiful than the Net-Work, but more ſolid and durable. See *Plate* ARCH. *Fig.* 2.

Greek Maſonry, according to *Vitruvius*, is that where, after we have laid two Stones, each of which makes a Courſe, another is laid at the end, which makes two Courſes; and the ſame Order obſerved throughout the Building. This may be call'd *Double Building*, in regard the Binding is not only of Stones of the ſame Courſe with one another, but likewiſe of one Courſe with another Courſe. See *Plate* ARCH. *Fig.* 3.

Maſonry by Equal Courſes, by the Antients call'd *Iſodomum*, differs in nothing from the *bound Maſonry*, but only in this, that its Stones are not hewn. See *Plate* ARCH. *Fig.* 5.

Maſonry by Unequal Courſes, call'd *Pſeudiſodomum*, is alſo made of unhew'd Stones, and laid in *bound Work*: But then they are not of the ſame Thickneſs, nor is there any Equality obſerved, excepting in the ſeveral Courſes; the Courſes themſelves being unequal to each other. See *Plate* ARCH. *Fig.* 4.

Maſonry fill'd up in the Middle, call'd by the Antients *Emplecton*, is likewiſe made of unhew'd Stone, and by

Courſes; but the Stones are only ſet in order as to the Courſes, the Middle being fill'd up with Stones thrown in at random among the Mortar. See *Plate* ARCH. *Fig.* 5.

Compound Maſonry, is of *Vitruvius*'s propoſing; ſo call'd, as being form'd of all the reſt. In this, the Courſes are of hew'd Stone, and the middle Place left void, fill'd up with Mortar and Pebbles thrown in together. After this the Stones of one Courſe are bound to thoſe of another Courſe, with Cramp-Irons faſten'd with melted Lead. See *Plate* ARCH. *Fig.* 6.

All the Kinds of *Maſonry* now in uſe may be reduced to theſe five, *viz. Bound Maſonry*; that of *brick-Work*, where the Bodies and Projectures of the Stones incloſe ſquare Spaces or Pannels, *&c.* ſet with Bricks: That *de Moilon*, or ſmall Work, where the Courſes are equal, well ſquared, and their Edges or Beds ruſticated: That where the Courſes are unequal; and that fill'd up in the middle with little Stones and Mortar.

FREE, or ACCEPTED MASONS, a very antient Society, or Body of Men, ſo call'd either from ſome extraordinary Knowledge of Maſonry or Building, which they are ſuppoſed to be Maſters of, or becauſe the firſt Founders of the Society were Perſons of that Profeſſion. They are now very conſiderable both for Numbers and Character; being found in every Country in *Europe*, and conſiſting principally of Perſons of Merit and Conſideration. As to Antiquity, they lay claim to a Standing of ſome thouſand Years; and, 'tis ſaid, can trace up their Origin as early as the Building of *Solomon*'s Temple. What the End of their Inſtitution is, ſeems ſtill, in ſome meaſure, a Secret; tho ſo much of it as is known, appears truly good and laudable, as it tends to promote Friendſhip, Society, mutual Aſſiſtance, and Good-Fellowſhip. The Brothers of this Family are ſaid to be poſſeſs'd of a great Number of Secrets, which have been religiouſly obſerv'd from Age to Age: Be their other Virtues therefore what they will, 'tis plain they are Maſters of one in a very great degree, *viz.* Secrecy.

MASQUE, or MASK, a Cover for the Face, contrived with Apertures for the Eyes and Mouth; wore chiefly by Women of Condition, either to preſerve their Complection from the Weather, or out of Modeſty, to prevent their being known. *Poppea*, Wife of *Nero*, is ſaid to be the firſt Inventer of the *Maſque*; which ſhe did to guard her Complection from the Sun and Weather, as being the moſt delicate Woman, with regard to her Perſon, that has been known. *Brantome* obſerves, that the ordinary Uſe of *Maſques* was not introduced till towards the end of the 16th Century. The Word *Maſque* is alſo uſed to ſignify any thing uſed to cover the Eyes, and prevent a Perſon's being known. Thus the Penitents of *Lyons* and *Avignon* hide their Faces with large white Veils, which ſerve 'em for *Maſques*.

MASQUE, in Architecture, is underſtood of certain Pieces of Sculpture, repreſenting ſome hideous Form, Groteſque, or Satyrs Faces, *&c.* uſed to fill up and adorn ſome vacant Places, as in Freezes, the Pannels of Doors, Keys of Arches, *&c.* but particularly in Grotto's.

MASQUERADE, or MASCARADE; an Aſſembly of Perſons mask'd or diſguis'd, meeting to dance and divert themſelves. This is a very common Practice abroad, eſpecially in Carnaval Time. The Word comes from the *Italian Maſcarata*, and that from the *Arabic Maſcára*, which ſignifies Raillery, Buffoonery.

MASS, in Mechanics, is defined to be the Matter of any Body cohering with it, *i. e.* moving and gravitating along with it; and is diſtinguiſh'd from its Bulk, or Volumn, which is its Expanſion in Length, Breadth, and Thickneſs. The *Maſs* of any Body is rightly eſtimated by its Weight. And the *Maſſes* of two Bodies of the ſame Weight are in a reciprocal Ratio of their Volumes. See MOTION, WEIGHT, MOMENT, *&c.*

MASSALIANS, certain Sectaries, ſo call'd from a *Hebrew* Word ſignifying *Prayer*; it being their diſtinguiſhing Tenet, that a Man is to be continually in Prayer. The *Greeks* call'd them *Euchites*, εὐχῖται, which in their Language ſignified the ſame thing. St. *Epiphanius* diſtinguiſhes two Kinds of *Maſſalians*, the Antient and the New. The firſt, according to him, are neither *Jews*, *Chriſtians*, nor *Samaritans*, but pure *Gentiles*; who owning ſeveral Gods, yet adore only one, whom they call Almighty. They had Oratories like our Churches, where they uſed to meet, to pray and ſing Hymns in honour of God; their Oratories being finely illumined with Lamps and Flambeaux. This Deſcription of St. *Epiphanius* comes ſo near the Practice of the *Eſſeni*, that *Scaliger* thinks the two Sects ought not by any means to be diſtinguiſh'd. The *Maſſalians* have gone by the Names of *Enthuſiaſts*, *Euchites*, *Saccophori*, and ſome of them *Martyrians*.

As to the other *Maſſalians*, who were by Profeſſion Chriſtians, their Riſe was not till about the Time of St. *Epiphanius*. Their Doctrine was, that Prayer alone was ſufficient to Salvation. Many Monks, who loved a Life of Lazineſs, and were averſe to Labour, join'd the *Maſſalians*. See EUCHITES.

MASSATER, from μασάομαι, *manduco*, to chew; the Name of a Muſcle, that helps to pull the Jaw upwards in eating: It is thick and ſhort, ariſing from the *Zygoma*, and from the firſt Bone of the upper Jaw, and is inſerted into the lower Edge of the lower Jaw, from its external Angle to its middle. Its Fibres run in three Directions; thoſe from the *Zygoma* obliquely to the middle of the Jaw, and thoſe from the firſt Bone of the upper Jaw croſs the former, and run to the Angle of the lower Jaw; and the Fibres that are in its middle, run perpendicularly from their Origin to their Inſertion.

MASSES, in Painting, are the large Parts of a Picture, containing the great Lights and Shadows; and thus, when it is almoſt dark, we ſee only the *Maſſes* of a Picture, *i. e.* the Places of the greateſt Lights and Shadows.

MASSIVE, ſomething groſs and ſolid, in oppoſition to Tenderneſs and Delicacy. Thus we ſay, a Wall, or a Building, is too *maſſive*, that is, its Walls are too thick, or the Lights and Openings too little in proportion. A *maſſive* Column is that, which is too ſhort for the Order, whoſe Capital it bears.

MASSORA, a Term in the *Jewiſh* Theology, ſignifying a Performance on the Bible by ſeveral learned Rabbins, to ſecure it from any Alterations that might otherwiſe happen; and to ſerve, according to their Expreſſion, as a *Hedge to the Law*. *Buxtorf* defines it a Critique on the *Hebrew* Text, contrived by the antient *Jewiſh* Doctors, in which they have number'd the Verſes, Words, and Letters of the Text, and mark'd all the Variations of it. For the Text of the Sacred Books was originally written without any Breaks, or Diviſions into Chapters, or Verſes, or even into Words. So that a whole Book, in the antient Manner, was but one continued Word; of which kind we have ſtill ſeveral antient Manuſcripts, both *Greek* and *Latin*. In regard the Sacred Writings had undergone an infinite Number of Alterations, whence various Readings had ariſen, and the Original was become mangled and diſguis'd; the *Jews* had recourſe to a Rule, which they judg'd infallible, to fix and aſcertain the Reading of the *Hebrew* Text: and this Rule they call'd *Maſſora*, Tradition; as if this Critique were nothing but a Tradition, which they had receiv'd from their Fore-Fathers. According to *Elias Levita*, it was the *Jews* of a famous School at *Tiberias* who compoſed, or at leaſt begun the *Maſſora*, whence they are call'd *Maſſoretes*. *Aben Eſra* makes them the Authors of the Points and Accents in the *Hebrew* Text, as we now find it, and which ſerve for Vowels. The *Arabs* have done the ſame thing to their *Alcoran*, that the *Maſſoretes* have done to the Bible: Nor do the *Jews* deny their having borrow'd this Expedient from the *Arabs*, who firſt put it in practice in the 7th Century. There is a great and a little *Maſſora*, printed at *Venice*, and at *Baſil*, with the *Hebrew* Text in a different Character. *Buxtorf* has written a *Maſſoretic* Comment, which he calls *Tiberias*.

MASSORETES, *Jewiſh* Doctors, Authors of the *Maſſora*. See MASSORA.

MAST *of a Foreſt*, the Fruit of a Species of Trees, call'd *Glandiferous*, or Maſt-Bearing; as Beech, Oak, Cheſnut, *&c.*

MAST, a large Tree, or Pole, rais'd in Veſſels, for the Cordage and Sails to be faſten'd to, in order to their receiving the Wind neceſſary for Navigation. In large Veſſels, the Number of *Maſts* is four: Their Names are, the *Main-Maſt*, the *Fore-Maſt*, the *Mizen-Maſt*, and the *Bolt-ſprit*. To which ſome add a fifth, *viz.* a *Counter-Mizen*. The *Main-Maſt*, or Maſter-Maſt, is the chief Maſt in the Ship; its Place is in the middle of the Veſſel, and it bears the ſtrongeſt Cordage, and the largeſt Sails. The *Fore-Maſt* is between the *Main-Maſt* and the Head. The *Mizen-Maſt* is between the *Main-Maſt* and the Stern. The *Bolt-ſprit* lies upon the Beak, in the Prow or Head of the Ship. The *Counter-Mizen*, in large Veſſels and Galleons, is in the Stern.

We alſo uſe the Word *Maſt* to ſignify thoſe Diviſions, or additional Pieces in the *Maſts*, placed over one another. The *Main-Maſt*, and *Main-Top-Maſt*, have each of them two, *viz.* the *Main-Maſt*, *Main-Top-Maſt*, *Main-Gallant-Maſt*; the *Fore-Maſt*, *Fore-Top-Maſt*, *Fore-Top-Gallant-Maſt*. The *Mizen-Maſt* has one, *viz.* the *Mizen-Top-Maſt*. The Word *Maſt* ſignifies the ſame thing in *French*, *High Dutch*, *Flemiſh*, and *Engliſh*. The *Italians* ſay *Maſte*, and the *Spaniards Maſtel*.

For the Proportion of *Maſts*, Sir *H. Manwaring* gives theſe Rules: Whatever the Breadth of a Ship be in Feet, multiply $\frac{4}{5}$ of that Breadth by 30, the Product is the Length of her Main-Maſt in Yards. Thus if a Ship be 30 Foot at the Midſhip-Beam, $\frac{4}{5}$ of 30 is 24; therefore that Ship's Main-Maſt muſt be 24 Yards, or 72 Feet in Length. Then for its Bigneſs, he allows an Inch

to

HYPOTYPOSIS

VILLAGE, VILLA, or VILL, an Aſſemblage of Houſes, inhabited chiefly by Peaſants and Farmers, having uſually a Church, but no Market.

The want of a Market diſtinguiſhes it from a *Town*, as the Church does from a Green, Street, &c. See TOWN, &c.

The Word is *French*, form'd of *vil*, or *vilis*, low, mean, contemptible.

Among our *Saxon* Anceſtors, *Vill* or *Village* was uſed in the Senſe of the Roman *Villa*; *viz.* for a Country Farm or Seat, furniſh'd with convenient Out-houſes, &c. for repoſiting the Fruits thereof.

Afterwards it came to be taken for a *Manor*, then for part of a Pariſh, or the Pariſh it ſelf. See PARISH.

Hence, in ſeveral antient Law-Books, *Vill* and *Pariſh* are the ſame thing: Accordingly, *Forteſcue*, *de Laudibus Leg. Ang.* writes, That the Boundaries of *Villages*, are not by Houſes, Streets, or Walls, but by a large Circuit of Ground, within which may be divers Hamlets, Waters, Woods, &c.

Fleta makes this difference between a *Manſion*, a *Village*, and a *Manor*; that a Manſion may conſiſt of one, or more Houſes; tho it is only to be one Dwelling-place, without any other very near it: for if other Houſes be contiguous, 'tis then a *Village*. A Manor may conſiſt of one or more *Villages*. See MANSION, and MANOR.

For the better Government of *Villages*, the Lord of the Soil has uſually a Power to hold a Court-Baron, every three Weeks. See COURT-*Baron*.

VILLAIN, in our antient Cuſtoms, the ſame with *Bondman*. See BONDMAN.

In Doomſday Book he is call'd *Servus*, Servant, Slave. See SERVANT, SLAVE, &c.

A *Villain* was one who held Lands in *Villenage*, or on condition of rendering baſe Services to his Lord. See SERVICE.

There were antiently in *England* two ſorts of *Villains*, viz. *Villains in Groſs*, who were bound immediately to the Perſons of their Lords, and to their Heirs; and *Villains regardant to a Manor*: Theſe the Civilians call *Glebæ Aſcripti*; and they were bound to their Lord, as Members belonging to ſuch a Manor, of which he was owner.

This latter was a pure *Villain*, of whom the Lord took Redemption to marry his Daughter, and to make him free; and he might put him out of his Lands and Tenements at his Will; might beat and chaſtiſe him, but not maim him.

There are not properly any ſuch *Villains* now, tho the Law concerning them ſtands unrepeal'd.

The Lands before held in *Villenage*, are now held in free and common Socage. See TENURE, SOCAGE, &c.

They were call'd *Villains* from *Villa*; becauſe they dwelt in *Villages*: The ſame were alſo call'd *Pagenſes*, and *Ruſtici*; and of ſuch ſervile Condition were they, that they were uſually ſold with the Farm to which they reſpectively belong'd.

VILLAIN *Eſtate*, or *Condition*, is contradiſtinguiſh'd to Free Eſtate. See FREE *Eſtate*.

VILLAINOUS *Judgment*, is that which caſts the Reproach and Stain of *Villany* and Shame on him againſt whom it is given. See JUDGMENT.

Such is that againſt a Conſpirator, &c.

Lambard calls it *Villainous Puniſhment*; and ſays, it may well be call'd *Villainous*, in regard the Judgment, in ſuch Caſe, ſhall be like the antient Judgment in attaint, *viz.* that the Criminals ſhall not be of any Credit afterwards; nor ſhall it be lawful for them, in Perſon, to approach the King's Court: That their Lands and Goods ſhall be ſeiz'd into the King's Hands, their Trees rooted up, their Bodies impriſon'd, &c.

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VILLENAGE, or VILLAINAGE, a ſervile kind of Tenure of Lands or Tenements; whereby the Tenant was bound to do all ſuch Service as the Lord commanded, or were fit for a *Villain* to perform. See VILLAIN.

This *Bracton* expreſſes by, *Sciri non poterit veſpere, quale ſervitium fieri debet mane.*

STATE, or *Eſtate*, an Empire, Kingdom, Province or Extent of Country under the ſame Government. See EMPIRE, KINGDOM, &c.

The *State*, or *States* of the King of *England*, include the *Britiſh* Iſlands and the *Weſt India* Plantations, as *Virginia*, *Carolina*, *Mary-land*, &c. to which may be added, the Dutchies of *Brunſwic-Lunenbourg*, *Bremen*, &c.

STATE is alſo uſed for the Policy or Form of Government of a Nation. Hence, *Miniſters of State*; *Reaſons of State*, &c. See RATIO *Status*, &c.

Politicians make ſeveral *Forms of State*, *viz.* the *Monarchic*, as that of *England*; ſee MONARCHY: The *Democratic*, as that of *Rome* and *Athens*; ſee DEMOCRACY: The *Oligarchic*, as that of *Venice*; ſee OLIGARCHY: And the *Ariſtocratic*, as that of *Sparta*; ſee ARISTOCRACY, &c.

Ratines are chiefly manufactured in *France*, *Holland*, and *Italy*; and are moſtly uſed in Linings.

The Frize is a coarſe *Ratine*; the Drugget a *Ratine* half Thread, half Wool.

RATIFICATION, an Act, approving of, and confirming ſomething done by another, in our Name.

A Treaty of Peace is never ſure till the Princes have *ratified* it. See TREATY.

All Procuration imports a promiſe of *Ratifying* and approving what is done by the Proxy or Procurator. After treating with a Procurator, Agent, Factor, *&c.* A *Ratification* is frequently neceſſary on the Part of his Principal.

RATIFICATION is particularly uſed in our Laws for the Confirmation of a Clerk in a Benefice, Prebend, *&c.* formerly given him by the Biſhop, *&c.* where the right of Patronage is doubted to be in the King.

RATIFICATION is alſo uſed for an Act confirming ſomething we our ſelves have done in our own Name. An Execution, by a Major, of an Act paſs'd in his Minority, is equivalent to a *Ratification*.

RATIO, REASON, in Arithmetick and Geometry, that Relation of homogeneous things which determines the Quantity of one from the Quantity of another, without the intervention of any third. See RELATION.

The homogeneous things thus compared, we call *the Terms of the Ratio*; particularly, that referr'd to the other, we call the *Antecedent*; and that to which the other is referr'd, the *Conſequent*. See TERM, *&c.*

Thus, when we conſider one Quantity, by comparing it with another, to ſee what Magnitude it has in Compariſon of that other; the Magnitude this Quantity is found to have in Compariſon thereof is call'd the *Ratio*, *Reaſon*, of this Quantity to that; which ſome think would be better expreſs'd by the Word *Compariſon*. See COMPARISON.

Euclid defines *Ratio* by *the Habitude or Relation of Magnitudes of the ſame Kind in reſpect of Quantity*.—But this Definition is found defective; there being other Relations of Magnitudes which are conſtant, yet are not included in the Number of *Ratio's*; ſuch as that of the Right Sine, to the Sine of the Complement in Trigonometry.

Hobbs endeavour'd to amend *Euclid's* Definition of *Ratio*, but unhappily; for in defining it, as he does, by *the Relation of Magnitude to Magnitude*; his Definition has not only the ſame Defect with *Euclid's*, in not determining the particular Kind of Relation; but has this further, that it does not expreſs the Kind of Magnitudes, which may have a *Ratio* to one another.

Ratio is frequently confounded with *Proportion*; yet ought they by all means to be diſtinguiſhed, as very different things. Proportion, in effect, is an Identity, or Similitude of two *Ratio's*. See PROPORTION.

Thus, if the Quantity A be triple the Quantity B; the Relation of A to B, *i. e.* of 3 to 1, is call'd the *Ratio* of A to B. If two other Quantities, C, D, have the ſame *Ratio* to one another that A and B have, *i. e.* be triple one another; this ſameneſs of *Ratio* conſtitutes *Proportion*: and the four Quantities A : B : : C : D, are in Proportion, or Proportional to one another.

So that *Ratio* exiſts between two Terms, Proportion requres more.

There is a twofold *Compariſon* of Numbers: By the firſt, we find how much they differ, *i. e.* by how many Units the Antecedent exceeds, or comes ſhort of, the Conſequent.

This Difference is call'd, the *Arithmetical Ratio*, or *Exponent* of the Arithmetical Relation or Habitude of the two Numbers. Thus if 5 and 7 be compared, their *Arithmetical Ratio* is 2.

By the ſecond Compariſon, we find how oft the Antecedent contains, or is contain'd in the Conſequent; *i. e.* as before, what Part of the greater is equal to the leſs.

This *Ratio*, being common to all Quantity, may be call'd *Ratio* in the General, or, by way of Eminence. But it is uſually called *Geometrical Ratio*; becauſe expreſs'd, in Geometry, by a Line, though it cannot be expreſs'd by any Number.

Wolfius, better diſtinguiſhes *Ratio*, with regard to Quantity in the general, into *Rational*, and *Irrational*.

Rational Ratio, is that which is as one rational Number to another. *e. gr.* as 3 to 4. See NUMBER.

Irrational Ratio, is that which cannot be expreſs'd by Rational Numbers.

Suppoſe, for an Illuſtration, two Quantities A and B; and let A be leſs than B. If A be ſubſtracted as often as it can be, from B, *e. gr.* five times, there will either be left nothing or ſomething. In the former Caſe A will be to B, as 1 to 5; that is, A is contain'd in B five times; or $A=\frac{1}{5}B$. The *Ratio*, here, therefore, is *rational*.

In the latter Caſe, either there is ſome Part, which being ſubtracted certain times from A, *e. gr.* three times, and likewiſe from B, *e. gr.* 7 times leaves nothing; or there is no ſuch Part, if the former: A will be to B, as 3 to 7, or $A=\frac{3}{7}B$, and therefore the *Ratio*, *Rational*. If the latter, the *Ratio* of A to B, *i. e.* what Part A is of B, cannot be expreſs'd by rational Numbers; nor any other way than either by Lines, or by infinite approaching Series. See SERIES.

The *Exponent of a Geometrical Ratio* is the Quotient ariſing from the Diviſion of the Antecedent by the Conſequent: Thus the Exponent of the *Ratio* of 3 to 2, is $1\frac{1}{2}$; that of the *Ratio* of 2 to 3, is $\frac{2}{3}$; for when the leſs Term is the Antecedent, the *Ratio*, or rather the *Exponent*, is an improper Fraction. Hence the Fraction $\frac{3}{4}=3:4$. If the Conſequent be Unity, the Antecedent itſelf is the Exponent of the *Ratio*: Thus the Exponent of 4 to 1 is 4. See EXPONENT.

If two Quantities be compared without the Intervention of a third; either the one is equal to the other, or unequal: Hence, the *Ratio* is either of *Equality* or *Inequality*.

If the Terms of the *Ratio* be *unequal*, either the leſs is referr'd to the greater, or the greater to the leſs: That is, either the leſs to the greater, as a Part to the Whole; or the greater to the leſs as the Whole to a Part: The *Ratio* therefore determines how often the leſs is contain'd in the greater, or how often the greater contains the leſs, *i. e.* to what Part of the greater, the leſs is equal.

The *Ratio* the greater Term has to the leſs, *e. gr.* 6 to 3, is called the *Ratio of the greater Inequality*. The *Ratio* the leſs Term has to the greater, *e. gr.* 3 to 6, is called the *Ratio of the leſs Inequality*.

This *Ratio* correſponds to Quantity in the General, or is admitted of by all Kinds of Quantities, diſcrete or continued, Commenſurable, or Incommenſurable. Diſcrete Quantity, or Number does likewiſe admit of another *Ratio*.

If the leſs Term of a *Ratio* be an aliquot Part of the greater, the *Ratio* of the greater Inequality is ſaid to be *Multiplex*, *Multiple*: And the *Ratio* of the leſs Inequality, *Submultiple*. See MULTIPLE.

Particularly, in the firſt Caſe, if the Exponent be 2, the *Ratio* is call'd *duple*; if 3, *triple*, &c. In the ſecond Caſe, if the Exponent be $\frac{1}{2}$, the *Ratio* is call'd *Subduple*; if $\frac{1}{3}$, *Subtriple*, &c.

E. gr. 6 to 2 is in a *triple Ratio*; becauſe 6 contains two thrice. On the contrary, 2 to 6 is in a *Subtriple Ratio*, becauſe 2 is the third Part of 6. See DUPLE, SUBDUPLE, *&c.*

If the greater Term contain the leſs once; and over and above, an aliquot Part of the ſame; the *Ratio* of the greater Inequality is call'd *Superparticularis*; and the *Ratio* of the leſs *Subſuperparticularis*.

Particularly, in the firſt Caſe, if the Exponent be $1\frac{1}{2}$, it is call'd *Seſquialterate*; if $3\frac{1}{2}$, *Seſquitertia*, &c. In the other, if the Exponent be $\frac{2}{3}$, the *Ratio* is call'd *Subſeſquialtera*; if $\frac{3}{4}$, *Subſeſquitertia*, &c.

E. gr. 3 to 2 is in a *Seſquialterate Ratio*; 2 to 3 in a *Subſeſquialterate*.

If the greater Term contain the leſs once, and over and above ſeveral aliquot Parts; the *Ratio* of the greater Inequality is call'd *Superpartiens*; that of the leſs Inequality, *Subſuperpartiens*.

Particularly, in the former Caſe, if the Exponent be $1\frac{2}{5}$, the *Ratio* is call'd *Superbipartiens tertias*; if the Exponent be $1\frac{3}{4}$, *Supertripartiens quartas*; if $1\frac{4}{5}$, *Superquadripartiens ſeptimas*, &c. In the latter Caſe, if the Exponent be $\frac{3}{4}$, the *Ratio* is call'd *Subſuperbipartiens tertias*; if $\frac{4}{5}$, *Subſupertripartiens quartas*; if $\frac{5}{7}$, *Subſuperquadripartiens ſeptimas*.

E. gr. the *Ratio* of 5 to 3 is *Superbipartiens tertias*; that of 3 to 5, *Subſuperbipartiens tertias*.

If the greater Term contain the leſs ſeveral times; and, beſides, ſome quota Part of the ſame; the *Ratio* of the greater Inequality is call'd *Multiplex Superparticularis*; and the *Ratio* of the leſs Inequality, *Submultiplex ſubſuperparticularis*.

Particularly, in the former Caſe, if the Exponent be $2\frac{1}{2}$, the *Ratio* is call'd, *Dupla ſeſquialtera*; if $3\frac{1}{3}$, *triple Seſquiquarta*, &c. In the latter Caſe, if the Exponent be $\frac{2}{5}$, the *Ratio* is call'd *Subdupla ſubſeſquialtera*; if $\frac{4}{13}$, *Subtripla ſubſeſquiquarta*, &c.

E. gr. the *Ratio* of 16 to 5 is *triple Seſquiquinta*; that of 4 to 9, *Subdupla ſubſeſquiarta*.

Laſtly, if the greater Term contain the leſs ſeveral times, and ſeveral aliquot Parts thereof beſides; the *Ratio* of the greater Inequality is call'd *Multiplex ſuperpartiens*; that of the leſs Inequality, *Submultiplex Subſuperpartiens*.

Particularly, in the former Caſe, if the Exponent be $2\frac{2}{5}$, the *Ratio* is call'd, *dupla Superbipartiens tertias*; if $3\frac{3}{7}$, *tripla Superbiquadripartiens ſeptimas*, &c. In the latter Caſe, if the Exponent be $\frac{3}{8}$, the *Ratio* is call'd *Subdupla ſubſuperbipartiens tertias*; if $\frac{7}{25}$, *Subtripla ſubſuperquadripartiens ſeptimas*, &c.

E. gr. the *Ratio* of 25 to 7 is *tripla ſuperquadripartiens ſeptimas*; that of 3 to 8, *ſubdupla Subſuperbipartiens tertias*.

Theſe are the various Kinds of *Rational Ratio's*; the Names whereof, though they occur but rarely among the modern Writers, (for in lieu thereof they uſe the ſmalleſt Terms of the *Ratio's*, *e. gr.* for *duple*, 2 : 1, for *ſeſquialterate*, 3 : 2) yet are they abſolutely neceſſary to ſuch as converſe with the antient Authors.

Clavius obſerves, that the Exponents denominate the *Ratio's* of the greater Inequality, both in Deed and Name; but the *Ratio's* of the leſs Inequality, only in Deed, not in Name. But 'tis eaſy finding the Name in theſe; if you divide the Denominator of the Exponent, by the Numerator.

E. gr.

HYPOTYPOSIS

E. gr. if the Exponent be $\frac{5}{8}$, then $5:8 = 1\frac{3}{5}$; whence it appears the *Ratio* is call'd *Subſupertripartiens quintas*.

As to Names of *Irrational Ratio*'s, no-body ever attempted them.

Same, or *Identic Ratio*'s, are thoſe whoſe Antecedents have an equal reſpect to their Conſequents, *i. e.* whoſe Antecedents divided by their Conſequents, give equal Exponents. See IDENTITY.

And hence may the Identity of Irrational *Ratio*'s be conceived.

Hence, *Firſt*, as oft as the Antecedent of one *Ratio* contains its Conſequent, or what ever Part it contains of its Conſequent, ſo oft, or ſuch Part of the other Conſequent does the Antecedent of the other *Ratio* contain: Or, as oft as the Antecedent of the one is contain'd in its Conſequent, ſo oft is the Antecedent of the other contain'd in its Conſequent.

Secondly, If A be to B as C to D, then will A : B :: C : D; or A : B = C : D. The former of which is the uſual Manner of repreſenting the Identity of *Ratio*'s; the latter is that of the excellent *Wolfius*; which has the Advantage of the former, in that the middle Character =, which denotes the ſameneſs, is ſcientifical, *i. e.* expreſſes the Relation of the thing repreſented, which the other : : does not. See CHARACTER.

Two *equal Ratio*'s, *e. gr.* B : C = D : E, we have already obſerved, do conſtitute a *Proportion*: Of two *unequal Ratio*'s, *e. gr.* A : B and C D we call A : B the *Greater*; if A : B > C : D; on the contrary we call C : D the *leſſer*, if C : D < A : B.

Hence, we expreſs a greater and leſs *Ratio* thus. *E. gr.* 6 to 13 has a *greater Ratio*, than 5 to 4; for, $6:3\ (=2) > 5:4\ (=1\frac{1}{4})$. But 3 to 6 has a *leſs Ratio* than 4 to 5, for $\frac{3}{6} = \frac{1}{2} < \frac{4}{5}$.

The *Ratio* is ſaid to be *compounded* of two or more other *Ratio*'s, which the Factum of the Antecedents of two or more *Ratio*'s has to the Factum of their Conſequents. Thus 6 to 7 is in a *Ratio compounded* of 2 to 6, and 3 to 12.

Particularly, if it be compounded of two, it is call'd a *Duplicate Ratio*; if of three, a *Triplicate*; if of four, *Quadruplicate*; and in the general *Multiplicate*, if it be compoſed of ſeveral ſimilar *Ratio*'s. Thus 48 : 3 is a *duplicate Ratio* of 4 : 1 and 12 : 3.

Properties of Ratio's *of Quantities.*

Firſt, *Ratio*'s ſimilar to the ſame third, are alſo ſimilar to one another; and thoſe ſimilar to Similar, are alſo ſimilar to one another.

Secondly, If A : B = C : D; then, inverſely, B : A = D : C.

Thirdly, Similar Parts P and p have the ſame *Ratio* to Wholes T and t; and if the Wholes have the ſame *Ratio*, the Parts are ſimilar.

Fourthly, If A : B = C : D; then, alternately, A : C = B : D. And hence, A = C; hence, alſo, if A : B = C : D; and A : F = C : G; we ſhall have B : F = D : G. Hence, again, if A : B = C : D; and F : A = G : C; we ſhall have F : B = G : D.

Fifthly, Thoſe things which have the ſame *Ratio* to the ſame, or equal things, are equal: *& vice verſa*.

Sixthly, If you multiply any Quantities, as A and B, by the ſame or equal Quantities; their Products D and E will be to each other as A and B.

Seventhly, If you divide any Quantities as A and B, by the ſame or equal Quantities, the Quotients F and G will be to each other as A and B.

Eighthly, The Exponent of a compound *Ratio* is equal to the Factum of the Exponents of the ſimple *Ratio*. See EXPONENT.

Ninthly, If you divide either the Antecedents, or the Conſequents of ſimilar *Ratio*'s, A : B and C : D by the ſame E; in the former Caſe, the Quotients F and G will have the ſame *Ratio* to the Conſequents B and D; in the latter, the Antecedents A and B will have the ſame *Ratio* to the Quotients H and K.

Tenthly, If there be ſeveral Quantities in the ſame continued *Ratio* A, B, C, D, E, *&c.* the firſt, A is to the third, C, in a *duplicate Ratio*, to the fourth, D, in a *Triplicate*, to the fifth E, in a *Quadruplicate*, &c. *Ratio* of the *Ratio* of the firſt, A, to cond, B.

Eleventhly, If there be any Series of Quantities in the ſame *Ratio*, A, B, C, D, E, F, *&c.* the *Ratio* of the firſt, A, to the laſt, F, is compounded of the intermediate *Ratio*'s, A : B, B : C, C : D, D : E, E : F, *&c.*

Twelfthly, *Ratio*'s compounded of *Ratio*'s, whereof each is equal to another, are equal among themſelves. Thus the *Ratio*'s $90:3 = 960:32$ are compounded of $6:3 = 4:2$, and $3:1 = 12:4$; and $5:1 = 20:4$.

For other Properties of ſimilar or equal *Ratio*'s, ſee PROPORTION.

RATIO, in our Law Writers, is uſed for a Reaſon, or Judgment given in a Cauſe. Hence, *ponere ad rationem*, is to Cite one to appear in Judgment, *Walſingh.* 88.

RATIO-*ſtatus*, RAGIONE *de ſtato*. See REASON *of State*.

RATIOCINATION, the Action of REASONING. See REASONING.

RATION, in the Forces, a Pittance, or Proportion of Ammunition, Bread, Drink, or Forrage, diſtributed to each Soldier and Seaman for his daily Subſiſtence. See AMMUNITION, *&c.*

The *Rations* of Bread are regulated by Weight.—The Officers have ſeveral *Rations* according to their Quality, and the Number of Attendants they are obliged to keep.

The Horſe have *Rations* of Hay and Oats, when they cannot go out to Forrage.—The Ship's Crews have their *Rations* of Bisket, Pulſe, and Water, proportion'd according to their Stock.

When the *Ration* is augmented on Occaſions of Rejoycing, it is call'd *double Ration*.

The uſual *Ration* at Sea, particularly among the *Portugeze*, &c. is a Pound and half of Bisket, a Pint of Wine, and a Quart of freſh Water *per* Day, And each Month an Arrobe or 31 Pound of Salt Meat, with ſome dried Fiſh and Onions.

Some write *Racion*, and borrow the Word from the *Spaniſh Racion*. But they both come from the *Latin Ratio*; and in ſome Parts of the Sea they call it *Reaſon*.

RATIONABILI *parte bonorum*, a Writ which lies for the Wife, againſt the Executors of her Husband denying her the third Part of her Husband's Goods, after Debts and Funeral Expences paid. See GOODS.

Fitzherbert quotes *Magna Charta* and *Glanville*, to prove that by the Common Law of *England*, the Goods of the deceaſed, his Debts firſt paid, ſhould be divided into three Parts; whereof his Wife to have one, his Children a ſecond, and the Executors a third. Adding, that this Writ lies as well for the Children, *&c.* as the Wife. But it ſeems only to obtain where the Cuſtom of the Country makes for it.

RATIONABILES *Expenſæ*, *Reaſonable Expences*; the Commons in Parliament, as well as the Proctors of the Clergy in Convocation, were antiently allow'd *Rationabiles Expenſas*; that is, ſuch Allowance as the King, conſidering the Prices of all things, ſhall judge meet to impoſe on the People, to pay for the Subſiſtance of their Repreſentatives. See REPRESENTATIVE, *&c.*

This in the 17th of *Edward* II. was 10 Groats *per* Day for Knights, and 5 for Burgeſſes. Afterwards, 4 Shillings a Day for Knights, and 2 Shillings for Burgeſſes; which was then deem'd an ample Retribution both for Expences, for Labour, Attendance, Neglect of their own Affairs, *&c.* See PARLIAMENT.

RATIONABILIBUS *diviſis*, is a Writ that lies where two Lords have the Seigneuries joining together, for him that finds his Waſte encroached upon, within the Memory of Man, againſt the Encroacher; thereby to rectify the Bounds of the Seigneuries: in which Reſpect *Fitzherbert* calls it, in its own Nature, a Writ of Right.

RATIONAL, *Reaſonable*. See REASON.

RATIONAL, or *true Horizon*, is that whoſe Plane is conceived to paſs through the Centre of the Earth; and which therefore divides the Globe into two equal Portions, or Hemiſpheres. See HORIZON.

'Tis call'd the *Rational Horizon*, becauſe only conceived by the Underſtanding; in oppoſition to the *ſenſible* or *apparent Horizon*, which is viſible to the Eye. See SENSIBLE.

RATIONAL *Quantity* or *Number*, a Quantity or Number Commenſurable to Unity. See NUMBER and UNITY.

Suppoſing any Quantity to be 1, there are infinite other Quantities, ſome whereof are Commenſurable to it either ſimply, or in Power; theſe *Euclid* calls, *Rational Quantities*. See QUANTITY.

The reſt, that are Incommenſurable to 1, he calls, *Irrational Quantities*, or *Surds*. See SURD.

RATIONAL *Integer*, or *whole Number*, is that whereof Unity is an aliquot Part. See NUMBER *and* ALIQUOT *Part*.

RATIONAL *fraction*, or *broken Number*, is that equal to ſome aliquot Part or Parts of Unity. See FRACTION.

RATIONAL *mixt Number*, is that conſiſting of an Integer and a Fraction, or of Unity, and a broken Number.

Commenſurable Quantities are defined by being to one another, as one *Rational* Number to another.

For Unity is an aliquot Part of Unity; and a Fraction has ſome aliquot Part common with Unity: In things, therefore, that are as a *Rational* to a *Rational* Number, either the one is an aliquot Part of the other, or there is ſome common aliquot Part of both: Therefore they are Commenſurable. See COMMENSURABLE.

Hence, if a *Rational* Number be divided by a *Rational*, the Quotient is a *Rational*.

RATIONAL *Ratio*, is a Ratio whoſe Terms are *Rational* Quantities; or a Ratio which is as one *Rational* Number to another, *e. gr.* as 3 to 6. See RATIO.

The Exponent of a *Rational* Ratio is a *Rational* Quantity. See EXPONENT.

RATIONALE, an Account, or Solution of ſome Opinion, Action, Hypotheſis, Phænomenon, or the like, on Principles of Reaſon.

Hence *Rationale* has become the Title of ſeveral Books; the moſt conſiderable is the *Rationale of the Divine Office*, by *Guill. Durandus*, a celebrated School Divine, Biſhop of *Mende*; finiſh'd in 1286, as he himſelf tells us.

RATIONALE, is alſo an antient ſacerdotal Veſtment, wore by the High-Prieſt under the old Law; and call'd by the *Hebrews* חשן, *khoſchen*;

RATIO-*ſtatus*, RAGIONE *de ſtato*. See REASON *of State*.

HYPOTYPOSIS

REASON, RATIO, a Faculty, or Power of the Soul, whereby it diſtinguiſhes Good from Evil, Truth from Falſhood. See SOUL and FACULTY.

RATIO-*ſtatus*, RAGIONE *de ſtato*. See REASON *of State*.

On the National Anthem of Latvia

Section 1.

The National Anthem of Latvia is one of the State symbols of the Republic of Latvia.

Section 2.

The National Anthem of Latvia - the nation's solemn prayer is:

"Dievs, svētī Latviju,

Mūs' dārgo tēviju,

Svētī jel Latviju,

Ak, svētī jel to!

Kur latvju meitas zied,

Kur latvju dēli dzied,

Laid mums tur laimē diet,

Mūs' Latvijā!"

"God, bless Latvia,
Our dear fatherland,
Bless Latvia,
Oh, bless it!
Where Latvian daughters bloom,
Where Latvian sons sing,
Let us find happiness there,
In our Latvia!"

CROISADE, or CRUZADE, or CRUZADO, a *Holy War*, or an Expedition againſt Infidels and Hereticks; particularly againſt the *Turks*, for the Recovery of *Paleſtine*.

People antiently flock'd on theſe *Cruſades* out of Devotion; the Pope's Bulls, and the Preaching of the Prieſts of thoſe Days, making it appear a Point of Conſcience. Hence ſeveral Orders of Knighthood took their riſe. See TEMPLARS, *&c.*

Thoſe who meant to go on this Errand, diſtinguiſh'd themſelves by Croſſes of different Colours, wore on their Clothes; and were thence call'd *Croiſes*: The *Engliſh* wore 'em white; the *French*, red; the *Flemmiſh*, green; the *Germans*, black; and the *Italians* yellow. See CROISE.

CROSS, in Heraldry, is defin'd by *Guillim*, an Ordinary compos'd of four-fold Lines; whereof two are perpendicular, and the other two tranſverſe; for ſo we muſt conceive of them, tho they be not drawn throughout, but meet by Couples, in four right Angles, near the Feſs-Point of the Eſcutcheon. See ORDINARY.

The Content of a *Croſs* is not the ſame always: For when it is not Charg'd, Canton'd, nor Accompany'd, it has only the fifth Part of the Field; but if it be charg'd, it muſt contain the third Part thereof.

This Bearing was firſt beſtow'd on ſuch as had perform'd, or at leaſt undertaken, ſome Service for Chriſt, and the Chriſtian Profeſſion; and is held, by ſome, the moſt honourable Charge in all Heraldry. What brought it into ſuch frequent uſe, was the antient Expeditions into the Holy Land; and the Holy War Pilgrims, after their Pilgrimage, taking the *Croſs* for their Cognizance; and the Enſign of that War being the *Croſs*. See CROISADE.

In thoſe Wars, ſays *Mackenzy*, the *Scots* carry'd St. *Andrew*'s *Croſs*; the *French* a *Croſs* Argent; the *Engliſh* a *Croſs* Or; the *Germans* Sable, the *Italians* Azure, the *Spaniards* Gules.

St. *George*'s *Croſs*, or *the Red Croſs*, in a Field Argent, is now the Standard in *England*; that Saint being the reputed Patron of this Nation.

HYPOTYPOSIS

Lexis, is. f. (λέξις) *A word;* Lucil. ap. Cic.

WARD, a Word uſed in our Law-Books in divers Significations.—Thus, a *Ward*, in *London*, is a part of the City, committed to the ſpecial Charge of one of the Aldermen of the City.—There are 26 *Wards* in *London*, which are as Hundreds, and the Pariſhes thereof as Towns. See ALDERMAN, HUNDRED, &c.

A Foreſt is alſo divided into *Wards*. See FOREST, and HOSPITAL.

A Priſon is alſo called a *Ward*. See PRISON, and GOAL.

The Heir of the King's Tenant, who held by Knights-Service or *in Capite*, was alſo called a *Ward* during his Nonage. But this laſt is taken away by the Statute, 12 *Car.* II. cap. 24. See GUARD, and GUARDIAN.

WARD-*Hook*, in Gunnery, a Rod, or Staff, with an Iron-end turned Serpent-wiſe, or like a Screw, to draw the Wads or Ockam out of a Gun, when it is to be unloaded.

WARD, or WARDA, call'd alſo WARDAGIUM, is uſed in our antient Writers for the Cuſtody of a Town or Caſtle, which the Tenants and Inhabitants were bound to keep at their own charge. See WARDAGE.

WARDA *Eccleſiarum*, denotes the Guardianſhip of Churches; which is in the King during the Vacancy, by reaſon of the *Regalia*, or Temporalties. See REGALIA, and TEMPORALTIES.

WARDAGE, WARDAGIUM, is ſometimes uſed in our antient Law-Writers, in the ſame Senſe with *Wardpenny*. See WARDPENNY.

Sometimes it alſo ſeems to denote a being free from *Wardſhip*.

Vēnālis, e. (venus, us) *I. To be sold, for sale,*

VĒNA, æ. f. I. *A vein;* Cic.: venam incidere, aperire, Tac., to open: hence, vena, for *blood;* Sidon.: also, vena for arteria; Cic. Fat. 8. II. Fig., i. e. *A way, course, passage, channel;* 1. Of water, Cæs. 2. Of metal; æris, argenti, auri, Cic., a vein: hence fig., *A poetic vein or genius;* Hor. 3. Of the skin; hence, venæ, *pores;* Vitr. III. Fig. Of marble, stones, or trees, *A vein, stripe, streak, line;* Plin.: venæ arearum (in gardens), rows, id. IV. *An internal passage;* Cels. V. *A vein;* i. e. *the inmost part of any thing;* in venis silicis, Virg.: vulnus alit venis, id.: periculum inclusum in venis reip., Cic.: generis, ætatis, &c., id. VI. Disciplinæ, Sever. ap. Spartian., for pars or aliquid.

VĒNĀBŬLUM, i. n. (venor) *A hunting spear;* Cic.: venabula sagittarum, large arrows in the shape of a hunting-spear, Plin.

VĒNĀLĬCIĀRIUS, a, um. *Belonging to or dealing in slaves;* venaliciariam (sc. rem) exercere, Pand., to deal in slaves: Venaliciarius, *A dealer in slaves;* id. — From

VĒNĀLĬCIUS, a, um. (venalis) I. *For sale, venal;* Petron.: especially of slaves, Suet.: hence, Venalicium, Pand., and plur. venalicia, id., *Slaves which are bought and sold.* II. *Of or belonging to sale;* venalicium (sc. vectigal), a tax on the sale of goods, Cod. Just. III. *Dealing in slaves;* hence, Venalicius, *A dealer in slaves;* Cic.

VĒNĀLIS, e. (venus, us) I. *To be sold, for sale, venal;* Cic.: hortos venales habere, id.: venalis uno asse, Plin.: hence, Venales, subst., *Slaves to be sold,* especially, *young slaves;* Asiatici, Cic. II. *Venal, that may be had or used for money;* vox, Cic.: multitudo venalis pretio, Liv.: hence, *that may be bribed or corrupted;* adscriptor, Cic.: habere fidem venalem, id.

VĒNĀLĬTAS, ātis. f. (venalis) *A being for sale:* hence, *an allowing one's self to be employed for money, or to be bribed;* Cod. Just.

VĒNĀLĬTIĀRIUS, VĒNĀLĬTIUS. See VENALICIARIUS, VENALICIUS.

PŎLĪTĬCE, es. f. (πολιτική, sc. τέχνη) *The art of civil government;* occurs in Greek, Cic.

JŬVĔNĀLIS, e. (juvenis) *Youthful, young; suited to young persons, for young persons;* corpus, Virg.: lusus, Liv.: Juvenalia, Tac.; or, ludi juvenales, Suet., a kind of games introduced by Nero, and originally theatrical, but which underwent changes in the course of time; see Lipsius ad Tac. Ann. 14, 15.

cursu certare, curriculo contendĕre.

A race [*stock*] Progenies, stirps, prosapia, familia; gens, genus. ¶ *Descended from an illustrious race,* Natalibus clarus, honesto loco natus.

A race or *root of ginger,* Zinziberis radix, *vel* portiuncula.

The royal race, Stirps regia.

The race of mankind, Humanum genus.

The race of one's life, Vitæ spatium, *vel* curriculum. ¶ *My race is almost run,* Prope jam decursum est spatium.

HYPOTYPOSIS

Ordo, dĭnis. m. (1) *An order* or *law* of nature. (2) *A beginning, series, tenor, and succession of* time *or* things. (3) *An established rule* or *law.* (4) *The decree of fate.* (5) *A regular arbitrary placing, disposal,* or *disposition.* (6) *Method.* (7) *A degree, rank,* or *quality,* high *or* low. (8) *The senate,* or, which is analogous in the provinces, *the decurionate.* (9) *State, condition, circumstances.* (10) *Troops, forces, the command of troops,* Suet. (11) *Military array, a way of drawing up men* or *ships.* (12) *A rank* or *file of soldiers.* (13) *A rank* or *row of any thing.* (14) *A set of curls.* (15) *A bank of oars.* (16) *A bench,* or *long seat with people sitting on it.* (17) *Regularity ;* or *a constant way* or *course of life* or *action.* (18) *Order, discipline.* (1) = Ɛ Ea, quæ tantâ

Order [*array, disposition*] Ordo, dispositio. ¶ *We put our men in order,* Legiones instruximus.

Artĭfex, ĭcis. c. g. [*ab* ars & facio] (1) *An artist, artificer, craftsman.* (2) *A maker, a creator, a workman.* (3) *A cunning fellow, a contriver.* (4) *An author,* or *contriver.* (1) Artifex est qui percipit artem, *Quint.* (2) Artifex mundi Deus, *Cic.* (3) O artificem probum ! *Ter.* ironice. (4) Artifex comparandæ voluptatis, *Cic.* Ad corrumpendum judicium, *Id.* Sceleris infandi artifex, *Sen.* ¶ Scenici artifices, *Actors,* Cic. dicendi, *good orators,* Id.

Artĭfex, ĭcis. adj. *Cunning, workman-like, artificial.* Artifex motus, *Quint.* vultus, *Pers.* stylus, *Cic.* Artifices argutiæ, *Plin.*

Dēbĭlis. e. adj. [*ex* de & habilis, *i. e.* parum habilis] *Weak, faint, feeble, maimed, impotent.* = Imbecillis ac debilis senex, *Cic.* Ad ea debilior futurus fuit, *Curt.* = Infirmus, imbecillis, mancus, *Cic.* Ɛ Firmus, *Id.*

Dēbĭlĭtas, ātis. f. *Weakness, feebleness, decay of strength.* Ɛ Bonum integritas corporis ; miseria debilitas est, *Cic.* Plur. Debilitates, *Gell.*

Dēbĭlĭtatio, ōnis. f. verb. *A weakening, disabling,* or *enfeebling.* Met. *A discouraging, a dispiriting.* = Debilitatio atque abjectio animi, *Cic.*

Dēbĭlĭtātus, a, um. part. *Weakened, enfeebled, enervated, disabled, discouraged, dismayed, daunted.* Fractus & debilitatus, *Cic.* Debilitatus stupris, *Id.* = Afflictus, abjectus, solutus, inermis, fractus, *Id.*

Dēbĭlĭter. adv. *Weakly, feebly,* Pacuv.

Dēbĭlĭto, āre. act. (1) *To weaken,* or *enfeeble ; to debilitate ; to disable.* (2) *To break, to lame.* (3) *To discourage, to invalidate.* (1) Quæ leges tribunitios furores debilitârunt, *Cic.* (2) Membra debilitant lapidibus, fustibus, ferro, *Id.* (3) Ɛ Utrum hoc est animos confirmare, an debilitare virtutem ? *Id.* = Affligo, comprimo, reprimo, frango, *Id.*

Dēbĭlĭtor, āri, ātus. pass. (1) *To be weakened,* or *enfeebled.* (2) Met. *Cast down, disheartened, discouraged.* (1) Debilitor lacrymis, *Cic.* Actio causæ debilitatur, *Id.* (2) = Consensus populi Romani, si nos langueseimus, debilitetur necesse est, *Id.* = Turpe est viro debilitari, dolere, frangi, succumbere, *Id.*

Dēbĭtio, ōnis. f. verb. *An owing,* Cic. ☞ Raro occ.

Dēbĭtor, ōris. m. verb. *A debtor.* Debitoribus creditas pecunias condonare, *Cic.*

HYPOTYPOSIS

Æra, æ. f. *A kind of weed amongst corn, darnel, tares,* Plin. † Also, *a mark upon money, to show the value.* Ærâ numeri subductâ improbe, *Lucil.* || Also, *some remarkable period from which chronologers reckon.*

Ærārium, i. n. substantive, *Cæs. The treasury,* or *exchequer.*

Actum est. impers [*ab* agor] *All is ruined, lost, undone.* § Absolute. Actum est, siquidem hæc vera prædicat, *Ter.* Actum de isto est, *Cic.*

* Actus. part. [*ex* agor] (1) *Done, achieved, determined.* (2) *Led.* (3) *Driven.* (4) *Dispersed.* (5) *Beaten,* or *driven in.* (6) *Impleaded, accused.*

Ærārius, a, um. adj. [*ab* æs] *Belonging to brass,* or *copper.*

Ærāria — *copper*

Ærārius, a, um. adj. [*ab* æs] *Belonging to brass,* or *copper.* ¶ Ærarius (faber), *A coppersmith,* or *brasier,* Plin. Tribuni ærarii, *Receivers general,* Liv. Ærarius scriba, *A clerk of the exchequer,* Cic. Inter ærarios referre. *To disfranchise,* or *take away the privileges of a citizen.*

Ærātus, a, um. adj. *Covered with brass,* or *made of brass.* Ærata porta, *Ov.* ¶ Homo æratus, *A bankrupt,* Cic.

Compŭtātor, ōris. m. *A computer,* or *reckoner,* Sen.

Account. *s.* I. *A computation;* ratio; calculus.—*A little account;* ratiuncula.—*To make up an account;* rationem cum aliquo computare, putare, habere; rationes subducere cum aliquo. —*To bring in an account;* rationem reddere, referre.—*To clear or balance an account;* rationes absolvere.—*To examine an account;* rationes (dispungere) recensere.—*To draw out an account;* rationes conficere.—*The account is correct;* ratio constat.—*On account,* i. e. *on credit;* non numerata (i. e. non præsente) pecunia.—*On my account;* meo nomine.—*Put it to my account;* prop., transfer in meas rationes; fig., tribue mihi; adscribe mihi.—*It is put to your account;* imputatur tibi.—*To come into an account;* computari; rationibus inferri. II. *Value or estimation; dignity; rank;* pretium; æstimatio.—*To make great account of;* magni æstimare, facere, pendere, ducere.—*To make no account of;* flocci, nauci, nihili, non magni pendere.—*Of great account;* carus; magni pretii.—*Of no account;* vilis; nullius pretii; nihili.—*To be of some or no account;* aliquo, vel nullo, esse numero, pretio. III. *Regard, consideration, sake; on account of;* propter; ob; causa or gratia with a genitive; frequently rendered by an ablative with verbs denoting an emotion of the mind, as, gaudere aliqua re.—*On that account;* ea de causa; hac ratione. IV. *A narrative, relation;* narratio; commemoratio; expositio.—*To give an account of any thing;* rem ordine exponere; narrare; referre. V. *Explanation;* ratio.—*To give an account of one's actions;* rationem reddere.—*To demand an account;* poscere rationem.

COLLAR, in Roman antiquity, a ſort of chain put generally round the neck of ſlaves that had run away, after they were taken, with an inſcription round it, intimating their being deſerters, and requiring their being reſtored to their proper owners, *&c.*

Collar, in a more modern ſenſe, an ornament conſiſting of a chain of gold, enamelled, frequently ſet with cyphers or other devices, with the badge of the order hanging at the bottom, wore by the knights of ſeveral military orders over their ſhoulders, on the mantle, and its figure drawn round their armories.

Thus, the collar of the order of the garter conſiſts of S S, with roſes enamelled red, within a garter enamelled blue, and the George at the bottom.

Lord Mayor's Collar is more uſually called chain.

Knights of the Collar, a military order in the republic of Venice, called alſo the order of St Mark, or the medal.

It is the doge and the ſenate that confer this order; the knights bear no particular habit, only the collar, which the doge puts around their neck, with a medal, wherein is repreſented the winged lion of the republic.

Collar *of a draught horſe,* a part of harneſs made of leather and canvas, and ſtuffed with ſtraw or wool, to be put about the horſe's neck.

COLLARAGE, a tax or fine laid for the collars of wine-drawing horſes.

COLLATERAL, any thing, place, country, *&c.* ſituated by the ſide of another.

Collateral, in genealogy, thoſe relations which proceed from the ſame ſtock, but not in the ſame line of aſcendants or deſcendants, but being, as it were, aſide of each other.

Thus, uncles, aunts, nephews, nieces and couſins, are collaterals, or in the ſame collateral line: thoſe in a higher degree, and nearer the common root, repreſent a kind of paternity with regard to thoſe more remote.

COLLATERAL *ſucceſſion,* in Scots law: When a defunct, for want of heirs deſcended of himſelf, is ſucceeded in his eſtate by a brother or ſiſter, or their deſcendents, the eſtate is ſaid to have gone to *collateral heirs.* See Scots Law, title, *Succeſſion in heretable rights.*

COLLATION, in the canon law, the giving or beſtowing of a benefice on a clergyman by a biſhop, who has it in his own gift or patronage.

Collation, in common law, the compariſon or preſentation of a copy to its original, to ſee whether or not it be conformable: or the report or act of the officer who made the compariſon. A collated act is equivalent to its original, provided all the parties concerned were preſent at the collation.

Collation, in Scots law, that right which an heir has of throwing the whole heritable and moveable eſtates of the deceaſed into one maſs, and ſharing it equally with the others in the ſame degree of kindred, when he thinks ſuch ſhare will be more than the value of the heritage to which he had an excluſive title. See Scots Law, title, *Succeſſion in moveables.*

Collation is alſo vulgarly uſed for a repaſt between dinner and ſupper.

HYPOTYPOSIS

Law, Lex. ¶ *He made a law for*—Legem tulit, ut—*Necessity has no law*, Durum telum est necessitas. *Nor could any of us have the usual benefit of the law for our protection*, Neque cuiquam nostrûm licuit more majorum lege uti, *Sall.* *He thinks no law can take hold of him*, Non putat legem se tenēre ullam.

Law [*right*] ¶ *I will take the advantage of law against you*, Ego meum jus persequar. *They gave laws to the citizens*, Jura civibus præscribebant. *He keeps himself from the lash of the law*, Periculo litium se liberat.

Established by law, Legibus firmatus, *vel* munitus.

The canon law, Jus * canonicum. *Civil*, Jus civile. *Statute*, Jus municipale.

The law of arms, Jus militare. *Of marque*, Clarigatio, lex || reprisaliorum.

Law merchant, Lex mercatorum propria.

The law of nature, Jus naturale. *Of nations*, Jus gentium.

A law of the Senate, Senatûs consultum.

A law made by the people, Plebiscitum.

To make or *pass a law*, Legem ferre, perferre, conscribĕre, sancire. ¶ *Those who make laws must not break them*, Patere legem quam ipse tulisti. *To publish a law*, Legem figĕre, vulgare, promulgare. *To follow the law*, Leges sectari, forum agĕre, rubras majorum leges perlegĕre. *To go to law*, Litem sequi; in ambiguam litem descendĕre. ¶ *Take your course at law*, Lege agito. *To cancel* or *repeal a law*, Legem refigĕre, abdicare, abrogare. *To give laws*, Leges præscribĕre. *To move for a law to be made*, Legem rogare. *To execute the laws*, Leges administrare, lege agĕre. *To proceed according to law*, Lege agĕre, legibus experiri. *To revive a law*, Legem restituĕre. *To make a law more effectual*, Legem munire. *To take the law*, Alicui dicam scribĕre, *vel* impingĕre; judicio cum aliquo contendĕre.

¶ *To be subject to the laws*, Legibus adstringi.

Fond of law, Litigiosus.

¶ *Skill in law*, Juris prudentia.

One learned or *skilled in the law*, Jurisconsultus, *vel* jurisperitus.

Of law, Judicialis, juridicus, legalis.

¶ *Law-days*, Dies fasti, *vel* juridici.

A law-breaker, Legum violator; legirupa.

¶ *A law-giver*, or *law-maker*, Legis, *vel* legum, lator.

Law-giving [adj.] Leges ferens, legifer.

Lawful, Licitus, legitimus, justus, æquus. *Not lawful*, Minime, *vel* non, legitimus; contra legem, || illegitimus.

It is lawful, Licet, fas est, æquum est.

¶ *To make lawful*, or *give leave to do a thing*, Copiam, *vel* facultatem, concedere aliquid agendi.

Lawfully, Licite, legitime, jure.

Lawfulness, Jus, fas *indecl.*

Lawless, Exlex.

Lawlessly, Illicite, injuste.

Lawn, Sindon, carbasus, *Cobweb lawn*, Sindon crispa.

HYPOTYPOSIS

PERSON, an individual ſubſtance of a rational or intelligent nature. Thus we ſay, an ambaſſador repreſents the perſon of his prince; and that, in law, the father and ſon are reputed the ſame perſon.

PERSON, in grammar, a term applied to ſuch nouns or pronouns, as, being either prefixed or underſtood, are the nominatives in all inflections of a verb; or it is the agent or patient in all finite and perſonal verbs. See GRAMMAR.

Persōna, æ. f.

(1) *A perſon, a perſonage, a man,* or *woman.*
(2) *The quality, ſtate,* or *condition whereby a man differs from a brute* or *one man from another.*
(3) *A falſe face, a vizard,* or *maſk; a diſguiſe, an actor.*
(4) Alſo *a charge,* or *office.*
(5) *A ſhow,* or *appearance.*
(6) *An image* or *figure in chalk, clay, &c.*

A man [*not a brute*] Homo, mortalis.

A man [*not a child*] Vir. ¶ *He is grown a man,* Excessit ex ephebis; togam virilem sumpsit. *When I became a man,* Postquam factus sum vir.

A man [*not a woman*] Vir, mas. ¶ *If we show ourselves brave men,* Si viri volumus esse. *Let us see how much of a man you are,* Ostende qui vir sis. *Men should not scold like women,* Dedecet viros muliebriter rixari.

A man [*any man*] Aliquis, quivis. *Note,* The Romans generally, when they speak of a person indefinitely, use the second person singular, whereas the English chiefly use the third; as, ¶ *A man shall be valued according to what he has,* Assem habeas, assem valeas. *A man may have any thing for money,* Quidvis nummis præsentibus opta, & veniet. *But what can a man do?* Sed quid agas?

The male, Mas.

Of the male kind, Masculinus.

Evilly, Male, prave, perperam.

A female, Femina.

SECT. III. *Of the Thorax.*

MAMMÆ.

The name of mammæ, or breaſts, is given to two eminences more or leſs round, ſituated in the anterior and a little toward the lateral parts of the thorax.

Eminence, or *eminency,* [*dignity*] Dignitas, nobilitas; *Met.* eminentia, splendor.

An eminence [*high place*] Locus editus.

A perſon of great eminence, Vir clarus, præclarus, eximius, egregius, illustris, nobilis, insignis: summus.

A moth, Tinea, blatta; teredo.

Full of moths, mothy, Tineosus, tineis scatens.

¶ *Moth-eaten,* A tineis erosus, *vel* comesus.

A mother, Mater, genitrix. ¶ *Like mother, like daughter,* Colubra piscem non parit; exspectas, ut non sit adultera mœchæ filia? *Diffidence is the mother of safety,* Diffidentia tempestiva parit securitatem.

A little mother, Matercula.

A mother-in-law, or *ſtep-mother,* Noverca.

¶ *A mother-in-law* [*huſband's* or *wife's mother*] Mariti, *vel* uxoris, mater. *A grand-mother,* Avia. *A great grand-mother,* Proavia. *A grand-mother's brother,* Abavunculus. *A god-mother,* Susceptrix.

Mother of wine or *other liquor,* Fæx.

Of a mother, Maternus, maternalis.

Motherhood, Materna dignitas.

Mother-like, or *motherly,* Maternus, matronalis.

A motherly woman, Matrona prudens.

Motherleſs, Matre orbatus.

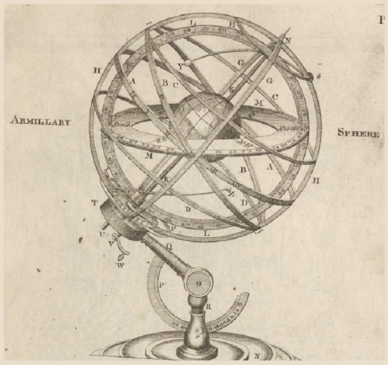
By the mother's ſide, Maternâ prosapiâ, materno sanguine.

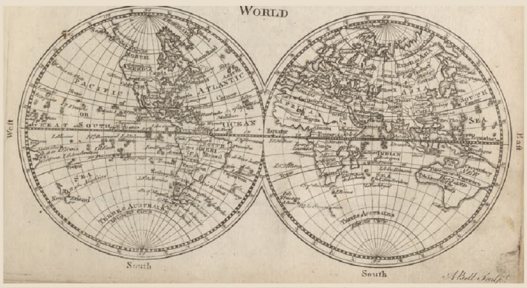
Mothery, or *dreggy,* Fæculentus.

Excellence, or *excellency,* Excellentia, eminentia, præstantia. ¶ *All the excellency of virtue conſiſts in action,* Virtutis laus omnis in actione consistit.

Exercise [*recreation*] Ludus, animi relaxatio, *vel* oblectatio.

Military exercise, Exercitatio militaris, *vel* campestris; meditatio





MERCATOR's SAILING, that performed by Mercator's chart. See NAVIGATION.

MERCHANT, a perſon who buys and ſells commodities in groſs, or deals in exchanges; or that traffics in the way of commerce, either by importation or exportation. See COMMERCE.

HYPOTYPOSIS

TURKY, a very extenſive empire, comprehending ſome of the richeſt countries in Europe, Aſia, and Africa.

Turky in Europe, comprehends Romania, Bulgaria, Servia, Boſnia, Raguſa, Wallachia, Moldavia, Beſſarabia, Budziac, Crim, and little Tartary, with Albania, Epirus, Macedonia, Theſſaly, and all the ancient Greece, with its numerous iſlands. See ROMANIA, &c.

Turky in Aſia, comprehends Natolia, Diarbeck, Syria, Turcomania, and part of Georgia and Arabia.

And Turky in Africa, comprehends the fruitful and extenſive country of Egypt.

Indi, ōrum. m. pl. Indians, people of India, æ. f. (nempe orientalis.) A large country of Asia, called the East-Indies, but by the natives Indostan. On the east it is bounded by China, on the west by Tartary, on the north by Persia, and on the south by the Indian Ocean.

HYPOTYPOSIS

DIEU ET MON DROIT, i. e. *God and my right*, the motto of the royal arms of England, firſt aſſumed by king Richard I. to intimate that he did not hold his empire in vaſſalage of any mortal.

It was afterwards taken up by Edward III. and was continued without interruption to the time of the late king William, who uſed the motto *Je main-tien-dray*, though the former was ſtill retained upon the great ſeal. After him queen Anne uſed the motto *Semper eadem*, which had been before uſed by queen Elizabeth; but ever ſince queen Anne, *Dieu et mon droit* continues to be the royal motto.

VI. The ſyſtematic part of the Chriſtian religion, among the great number of its dogmas or theſes, has *three principal*, from which all the reſt are derived, and which form the baſis of its whole doctrine:

1. The exiſtence of one God in three perſons.
2. The neceſſity of a Mediator or Redeemer.
3. The real appearance of the Mediator or Meſſiah on the earth.

HYPOTYPOSIS

DIVIDEND, in Arithmetick, the Number given to be *divided*; Or that whereof the *Diviſion* is made. See DIVISION.

The *Dividend* muſt always be greater than the Diviſor. The Quotient always contains as many Unites, as the *Dividend* contains the Diviſor times. See DIVISION.

DIVISION, the Act of ſeparating a Whole into the Parts it contains. See PART.

If the whole be compoſed of Parts really diſtinct, call'd Integral Parts, the *Diviſion* made thereof is properly call'd *Partition*: As when a Houſe is *divided* into its Apartments. See PARTITION.

If the Whole be compoſed of Parts, call'd *Subjective*, that is, if the Whole be only one common Term, the Subjects comprized in the Extent whereof are the Parts, the *Diviſion* thereof is what we properly call *Diviſion*: Such is the *Diviſion* of a Genus into its Species, *&c.*

DIVISION, in Phyſicks, or *Diviſio Continui*, is the Partition, or Separation of the Parts of a Quantity; whereby, what before was one, is now reduced into ſeveral. See CONTINUITY.

This *Diviſion* is effected by means of Motion, without which there can be no Separation of any Continuum, or even Contiguum.

This Motion is perform'd divers Ways, by *Fraction*, *Sciſſion*, *Section*, *Fiſſion*, *Reſolution*, *Dilution*, *Maceration*, *Diſperſion*, *Effuſion*, *Diſtraction*, &c. See DIVISIBILITY.

DIVISION, in Logic, is the ſeparating any Thing into divers Parts, or Idea's: or more ſtrictly, it is the Diſtribution of a Whole into all it contains. See DISTRIBUTION.

The School-men define it a Diſcourſe, explaining a Thing by its Parts: In which it approaches near to the Nature of a *Definition*, whoſe Character is to define a Thing by its Parts. See DEFINITION, PART, *&c.*

Diviſion, we have ſaid, is a Diſtribution of a Whole, *&c.* But the Whole has two Significations, whence two Kinds of *Diviſion*.

A *Whole* is properly what conſiſts of integral Parts; as the Human Body, which contains divers Members: And a Diſtribution into ſuch Parts, is properly call'd *Partition*: Such is that of a Houſe into its Parts. See PARTITION.

But there is another Sort of Whole, which is properly no other than an abſtract Idea common to more Things than one, as the *Univerſals*: Or a compound Idea comprehending the Subſtance, and its Accidents, or at leaſt moſt of its Accidents.

This Whole admits of a triple *Diviſion*. 1. When the Genus, or Kind, is *divided* by its Species, or Differences; as when Subſtance is *divided* into Body and Spirit; or into Extended, and Thinking. The ſecond, when any Thing is *divided* into ſeveral Claſſes, by oppoſite Accidents; as when the Stars are *divided* into thoſe which ſhine by their own Light, and thoſe that only reflect a borrowed Light. 3. When the Accidents themſelves are *divided* according to the Subjects in which they inhere; as when Goods are *divided* into thoſe of the Body, the Mind, and Fortune.

The Laws of *Diviſion* are, 1. That it be full, and adequate, that is, that the Members of the *Diviſion* entirely exhauſt the whole Thing *divided*: As when all Numbers are *divided* into *Equal*, and *Unequal*. 2. That the Members of the *Diviſion* be oppoſite; as *Equal*, and *Unequal*; *Corporeal*, and *Not Corporeal*; *Extended*, and *Thinking*. 3. That one Member of the *Diviſion* be not contain'd in another, ſo as the other may be affirm'd of it. Tho', in other reſpects, it might be included without any Fault in the *Diviſion*: Thus Extenſion, Geometrically conſider'd, may be *divided* into a *Line*, *Surface*, and *Solid*; tho' the Line be included in the Surface, and the Surface in the Solid. 4. The *Diviſion* not to be made into too many, or too general Parts. Laſtly, the Members, unleſs the Subject require it, not to be too unequal; as if the Univerſe were *divided* into Heaven, and Earth.

The DIVISION *of a Word*, is a Diſcourſe explaining the Latitude, or Comprehenſion of a Word: The *Latitude*, when the Word is univerſal; as when the Genus is *divided* into Species, and Differences: The *Comprehenſion*, when the Word is ambiguous, as *Taurus*, Bull; which ſometimes denotes a Conſtellation, ſometimes a Beaſt, and ſometimes a Mountain.

The DIVISION *of a Mode*, *divides* a Quality into its Degrees. The Philoſophers, after the Phyſicians, ſuppoſe 8 Degrees of every Quality: Hence when a Quality is ſaid to be in the 8th Degree, it marks, that it can be no further intended, or heighten'd. See DEGREE, and QUALITY.

DIVISION, in Arithmetick, is the laſt of the four great Rules; being that whereby we find how often a leſs Quantity is contain'd in a greater; and the Overplus.

Diviſion, in Reality, is only a compendious Method of Subſtraction; Its Effect being to take a leſs Number from another greater, as often as poſſible; that is, as oft as 'tis contain'd therein. There are, therefore, three Numbers concern'd in *Diviſion*: 1. That given to be divided, call'd the *Dividend*. 2. That whereby the Dividend is to be divided, call'd the *Diviſor*. 3. That which expreſſes how often the Diviſor is contain'd in the Dividend; or the Number reſulting from the *Diviſion* of the Dividend by the Diviſor, call'd the *Quotient*. See QUOTIENT, *&c.*

There are divers Ways of performing *Diviſion*, one call'd the *Engliſh*, another the *Flemiſh*, another the *Italian*, another the *Spaniſh*, another the *German*, and another the *Indian* Way, all equally good, and juſt, as finding the Quotient with the ſame Certainty, and only differing in the manner of arranging, and diſpoſing the Numbers.

We have likewiſe *Diviſion* in Integers; *Diviſion* in Fractions; and *Diviſion* in Species, or *Algebra*.

Diviſion is perform'd by ſeeking how often the Diviſor is contain'd in the Dividend; and when the latter conſiſts of a greater Number of Figures than the former, the Dividend muſt be taken into Parts, beginning from the left, and proceeding to the Right, and ſeeking how often the Diviſor is found in each of thoſe Parts. For Example, 'tis required to divide 6759 by 3: I firſt ſeek how oft 3 is contain'd in 6, *viz.* twice; then, how oft in 7, which is likewiſe twice, with one remaining. This 1, therefore, is joyn'd to the next Figure 5, which makes 15, and I ſeek how oft 3 in 15; and laſtly, how oft 3 in 9. All the Numbers expreſſing how oft 3 is contain'd in each of thoſe Parts, I write down according to the Order of the Parts of the Dividend, that is, from Left to Right, and ſeparate 'em from the Dividend it ſelf, by a Line, thus.

Diviſor. Dividend. Quotient.

3) 6759 (2253.

It appears, therefore, that 3 is contain'd 2253 times in 6759; or that 6759 being divided into 3, each Part will be 2253. If there be any Remainder, that is, if the Diviſor repeated a certain Number of times is not equal to the Dividend, what remains is wrote over the Diviſor fraction-wiſe. Thus, if inſtead of 6759 the Dividend were only 6758, the Quotient will be the ſame as in the former Caſe, except for the laſt Figure 8; for 3 being only contain'd twice in 8, the laſt Number in the Quotient will be 2; and as twice 3 is only 6, there remains 2 of the Dividend; which I write after the Quotient, with the Diviſor underneath it, and a Line to ſeparate the two; thus,

$$3)\ 6758\ (2252\ \tfrac{2}{3}$$

Proof of DIVISION.

Diviſion is proved by multiplying the Quotient by the Diviſor, or the Diviſor by the Quotient; and adding what remains of the *Diviſion*, if there be any thing. If the Sum be found equal to the Dividend, the Operation is juſt, otherwiſe there is a Miſtake.

DIVISION { *in Decimal Fractions.* / *in Vulgar Fractions.* / *of Proportion.* } See { DECIMAL. / FRACTION. / PROPORTION. }

DIVISION, in Species, or *Algebra*, is perform'd by reducing the Dividend and Diviſor into the Form of a Fraction: This Fraction being the Quotient.

Thus, if ab were to be divided by cd, it muſt be placed thus, $\frac{ab}{cd}$, and that Fraction is the Quotient: tho' others chuſe to write it thus, $cd)\,ab$, or $cd:ab$, or $ab \div cd$, which laſt Mark $\div$ is the moſt common Character for *Diviſion*. See CHARACTER.

To perform the Work of *Diviſion* algebraically, theſe Rules are to be obſerved: 1. When the Dividend is equal to the Diviſor, the Quotient is Unity, and muſt be placed in the Quotient, becauſe every Thing contains it ſelf once.

2. When the Quotient is expreſs'd Fraction-wiſe (as in ſimple *Diviſion*) if the ſame Letters are found equally repeated in each Member of the Numerator, and Denominator; caſt away thoſe Letters, and the Remainder is the Quotient: Thus, $\frac{ab}{b}$ (a, and $\frac{abc}{ab}$ (c, &c.

3. When there are any Co-efficients, divide them as in common Arithmetic, and to the Quotients annex the Quantities expreſs'd by Letters: Thus, $\frac{360\ ab}{24\ b}$ ($=15\,a$.

4. The general Way of *Diviſion* of compound Quantities, is like the ordinary Way in common Arithmetic, reſpect being had to the Rules of Algebraic Addition, Subſtaction, and Multiplication; as alſo that like Signs give $+$, and unlike $-$ in the Quotient: taking Care to divide every Part of the Dividend by its correſponding Diviſor, (that is, that whoſe Letters ſhew it of the ſame Kind with the other) to prevent a Fraction, which would otherwiſe ariſe: Thus,

$a+b)\ aa+ab-ca-cb\ (a-c.$

$aa+ab$

$0 \quad 0-ca-cb$

$-ca-cb$

0

That for the ſame reaſon like Signs giving a Poſitive, and unlike a Negative Quotient, do hold in *Diviſion*, as well as in Multiplication, is clear from conſidering the Nature of *Diviſion*; (which is only reſolving the Thing into its Parts) conſequently, ſince every Dividend is nothing elſe but the Product of the Diviſor, and Quotient multiplied by each other, the Quotient muſt conſiſt of ſuch Signs, which could produce the Dividend; therefore, if the Dividend be divided by a Quantity, that has a ſimilar Sign with it, the Quotient muſt be poſitive; if by a Quantity having a diſſimilar Sign, the Quotient muſt be negative. It may be a general Rule in compound *Diviſion* in Algebra, always to place ſuch a Letter in the Quotient, as will, when multiplied into the Diviſor, produce the Dividend, for that is always a Rect-angle under the Diviſor, and the Quotient: As for Example, $zz-16)\ z^4-8z^4-124\,zz-64\ (z^4+8zz+4.$

z^4-16z^4

$8z^4-124\,zz$

$8z^4-128\,zz$

$4\,zz-64$

$4\,zz-64$

0

DIVISION *by* { *Nepairs Bones.* / *Logarithms.* } See { NEPAIRS *Bones.* / LOGARITHM. }

DIVISION, in Lines, or *Geometrical* DIVISION, is alſo call'd *Application*; the Deſign of which, when it is employ'd about the Conſtruction of plain Problems, is this, *viz.* a Rectangle being given; as alſo a right Line; to find another right Line, the Rectangle contain'd under which with the right Line given, ſhall be equal to the Rectangle firſt given: Such Effection, or Conſtruction is call'd the *Application* of a given Rectangle to a right Line given; and the right Line ariſing by ſuch Application, is call'd the *Parabola*, or *Geometrical Quotient*.

This is found by the Rule of Three, by making, As the Line given: is to one Side of the Rect-angle :: ſo is the other Side: to the Line ſought. Not unlike to which is *des Cartes*'s Way of working *Diviſion* in Lines, by Scale, and Compaſs: Thus ſuppoſe ac ($=6$) were to be divided by ad ($=3$) make any Angle at Pleaſure, and therein ſet off firſt ad ($=3$) the Diviſor, and then on the ſame Leg $au=$ to Unity: Then on the other Leg of the Angle ſet ac ($=6$) the Dividend, and joyn dc, and to it, through u, draw ub parallel to dc, which ſhall cut off ab the Quotient ſought; for as $ad:au::ac:ab$; that is, as the Diviſor: is to Unity :: ſo is the Dividend: to the Quotient; on which Reaſon depends all *Diviſion*.

DIVISION, in Muſic, the dividing of the Interval of an Octave into a Number of leſſer Intervals. See OCTAVE, and SYSTEM.

The 4th, and 5th, each of 'em, divide, or meaſure the Octave perfectly, tho' differently. When the 5th is below, and ſerves as a Baſe to the 4th, the *Diviſion* is call'd *Harmonical*; When the 4th is below, the *Diviſion* is call'd *Authentic*. See SCALE. See alſo CONCINNOUS.

DIVISION, in War, is a Batallion, or other Body of Forces in March.

The Lieutenant commanded the firſt *Diviſion* of Muſqueteers; and the ſecond Lieutenant, the ſecond *Diviſion*.

DIVISION, in Sea-Language, the third Part of a Naval Army, or Fleet, or of one of the Squadrons thereof, under the Command of ſome General Officer.

Naval Battals are uſually rang'd in three Lines, according to their three *Diviſions*.

HYPOTYPOSIS

SUBSIDY, in Law, any Aid, Tax or Tribute granted by Authority of Parliament to the King; on preſſing Occaſions of the State; levied either on Perſons, Lands or Goods. See DUTY.

Such are the Land Tax, as 'tis call'd; which is uſually at the Rate of three or four Shillings in the Pound, for Lands, and of two Shillings and eight Pence for Goods, &c. See TAX.

In the Liſt of *Engliſh* Duties, or Impoſitions, are divers Kinds of *Subſidies*: Old *Subſidy*, Additional Impoſition to the old *Subſidy*. New *Subſidy*, third *Subſidy*; Two-thirds *Subſidy*. See DUTY, CUSTOM, &c.

The ancient *Saxon* Kings had no *Subſidies* collected after the Manner of ours; but in lieu thereof, had ſeveral *Cuſtoms*, whereby they levied Money or perſonal Service on the People, for the Repairing of Cities, Caſtles, Bridges, military Expeditions, &c. which they call'd *Burghote*, *Brighote*, *Herefare*, *Heregeld*, &c.

But upon the Lands becoming oppreſs'd by the *Danes*, King *Egelredus* in the Year 1007, agreed to pay them yearly 10000 Pounds for Redemption of Peace, which Sum was afterwards increaſed to 36000 Pounds, and at length to 48000 Pounds, which was call'd *Danegeld*, and was levied on Land; each Hide, or Plough-land, that of the Church only excepted, being ceſs'd 12 Pence. See DANEGELD.

Hence the Tribute came to be call'd *Hydagium*, a Name that afterwards became common to all Taxes and *Subſidies* impoſed on Lands; as thoſe on Cattle, being call'd *Hornegeld*. See HIDAGE.

Both theſe the *Normans* ſometimes call'd from the *Greek*, *Taxes*, and ſometimes from their own Language, *Taillage*, and ſometimes, according to the Cuſtom beyond-Sea, *Subſidia* and *Auxilia*.

After the Conqueſt, theſe *Subſidies* ſeem to have been granted differently from what they now are; as every Ninth Lamb, every Ninth Fleece, every Ninth Sheep, &c. Sometimes the Rate was every Tenth, and ſometimes every Fifteenth, &c. See TENTH, FIFTEENTH, &c. See alſo BENEVOLENCE.

In *France*, the King alone, by his own Authority, impoſes *Subſidies* on his People, at his own Diſcretion. What *Grotius* ſays, that thoſe who pay *Subſidies* to other Soveraigns, to engage them in their Defence againſt powerful Enemies, by ſo doing, acknowledge their own Weakneſs, and that ſuch an Acknowledgment diminiſhes ſomewhat of their Dignity; muſt be underſtood of ſuch States as are too weak to defend themſelves, and who, in reſpect hereof, render themſelves, in ſome meaſure, Tributary; not of ſuch as ſubſiſting by their own Strength, give *Subſidies* to their weaker Neighbours, to prevent their being over-run by others.

Such, *e. gr.* as the King of *France* is, with regard to *Sweden*, and ſeveral other Princes; to whom he generally grants *Subſidies* in the Treaties he concludes with them.

AID, or AIDE, *Auxilium*, literally denotes the Help, Succour, or Aſſiſtance, which any Perſon lends another, when too weak to do, or avoid ſomething. See ASSISTANT.

The Word is *French*, form'd, according to M. *Menage*, from the Italian *Aitare*; and that from the Latin *Adjutare*, whence the Spaniſh *Adjutant*.

AID, in Law, is when a Petition is made in Court, for the Calling in of *Help* from another Perſon intereſted in the Matter in Queſtion; who, 'tis probable, may not only ſtrengthen the Party's Cauſe, who thus prays for *Aid*, but alſo prevent a Prejudice ariſing to his own Right.

This is called *Aid Prier*, or *Aid Prayer*: But this Courſe of Proceeding is now much diſuſed.

A City or Corporation, holding a Fee-farm of the King, may *Pray in Aid* of him; if any thing be demanded of them relating thereto.

The *Aid Prier*, is ſometimes alſo uſed in the King's behalf, to prevent any Proceeding againſt him till his Council be call'd, and heard what they have to ſay for avoiding the King's Prejudice, or Loſs.

AID *de Camp*, an Officer in an Army, whoſe Buſineſs is to attend the general Officers, and receive and carry their Orders, as occaſion requires.

When the King is in the Field, he uſually appoints young Volunteers of Quality to carry his Orders, who are called the King's *Aids de Camp*.

AID *Major*, or *Adjutant*, is an Officer, whoſe Buſineſs is to eaſe the *Major* of part of his Duty; and to perform it all in his Abſence. See MAJOR, and ADJUTANT.

Some Majors have ſeveral *Aid-Majors*.—Each Troop of Guards has but one Major, who has two *Aid-Majors* under him; or more, according as the Buſineſs requires. See TROOP, and GUARD.

Every Regiment of Foot hath as many *Aid-Majors* as it contains Battalions.—When the Battalion is drawn up, the *Aid-Major*'s Poſt is on the Left, beyond all the Captains, and behind the Lieutenant-Colonel. See REGIMENT, BATTALION, &c.

AID, *Auxilium*, in our antient Cuſtoms, a Subſidy or Sum

HYPOTYPOSIS

of Money due to the Lord, from his Tenants, on certain Occaſions. See SUBSIDY, SERVICE, &c.

It differ'd from a *Tax*, which is impoſed at any time when wanted; whereas the *Aid* could only be levied where it was Cuſtomary, and where the particular Occaſion fell out. See TAX.

Such was the *Aid de Relief*, due from the Tenants in Fee, upon the Death of the Lord Meſn, to his Heir; towards the Charge of a Relief of the Fee, of the ſuperior Lord. See RELIEF, FEE, LORD, &c.

Such alſo was the *Aid Chevel*, or *Capital Aid*, due by Vaſſals, to the chief Lord, or the King, of whom they held *in Capite*. See VASSAL.

Of this there are three Kinds.—The firſt, of Chivalry; or, as they call'd it, *Par fitz Chevalier*, towards making his eldeſt Son a Knight, when arrived at the Age of 15 Years: The ſecond, of Marriage, or *Par fille marier*, towards marrying his eldeſt Daughter.—Both theſe, with all Charges incident thereto, are taken away by Stat. 12 *Car.* II. See TENURE, CAPITE, &c.—Some will have 'em to have been firſt eſtabliſh'd in *England*, by *William* the Conqueror; and afterwards transferr'd to *Normandy*: But the more common Opinion is, that the Conqueror brought 'em with him: The third was of *Ranſom*, due when the Lord was taken Priſoner. See RANSOM.

In ſome Provinces there was a fourth kind of *Aid*; due whenever the Lord ſhould undertake an Expedition to the Holy Land. See CROISADE, &c.

We alſo read of *Aids* paid the Lord, when he was minded to purchaſe any Land or Tenement. Theſe were only granted once in his Life.——*Aids* for the Repairing and Fortifying of Caſtles, Seats, &c.

Theſe *Aids*, or Contributions, were at firſt impoſed by the Lord or King, at what Rate he pleas'd; but by a Stat. 3d *Edw.* I. a Reſtraint was laid on common Perſons being Lords, and they were tied down to a fix'd Proportion: By a ſubſequent Statute, the ſame Rate was extended even to the King.

They ſeem to have been firſt eſtabliſh'd with a View to the Clients and Freedmen of antient *Rome*, who made preſents to their Patrons towards his Daughter's Fortune, as alſo on his Birth-day, and other ſolemn Occaſions. See PATRON, and CLIENT.——Accordingly, *Bouteiller* relates, that in his Time, they depended on the Courteſy and Good-will of the Vaſſals; for which Reaſon they were called, *Droits de Complaiſance*.

The Biſhops alſo received *Aids* from their Eccleſiaſticks, called *Synodales*, and *Pentecoſtals*. They were to be paid at the Time of their Conſecration; or when they had a King to entertain; or when call'd by the Pope to his Court, or to a Council; as alſo when they went to receive the *Pallium*. See SYNODALES, &c.

Add, that the Archdeacons exacted *Aids* from the Clergy of their Juriſdiction. See PROCURATION, &c.

AIDS are alſo uſed in Matters of Polity, for any extraordinary Taxes or Impoſitions occaſionally levied by the King and Parliament, upon the Subjects; to ſupport the Charges of the Government, when the ordinary Revenue proves ſhort. See SUBSIDY.

AIDS, in the Manage, are Helps or Aſſiſtances, which the Horſeman contributes towards the Motion or Action requir'd of the Horſe; by a diſcrete uſe of the Bridle, Caveſon, Spur, Poinſon, Rod, Calf of the Leg, and Voice. See BRIDLE.

Such a Horſe knows his *Aids*, anſwers his *Aids*, takes his *Aids* with Vigour, &c.—The *Aids* are made uſe of, to avoid the Neceſſity of Corrections.—The ſame *Aids*, given in a different manner, become Corrections. See CORRECTION.

The *Aids* uſed to make a Horſe go in Airs, are very different from thoſe requir'd in going upon the Ground. *Newcaſtle*.

The inner Heel, inner Leg, and inner Rein, are called *inner Aids*.—The outer Heel, outer Leg, &c. are *outer Aids*.

[illegible] See TENNE.

TAX, a Tribute ſettled on every Town, after a certain Rate; and paid yearly towards the Expences of the Government. See TRIBUTE and IMPOST.

The ancient *Tax* was what the *Subſidy* now is; excepting that the *Tax* was fix'd to a certain Sum, *viz.* the *Fifteenth* Part of what the Place was anciently valu'd at, whereas the Subſidy is variable according to Occaſion; and that the *Tax* was levy'd on Cities and Towns, but the Subſidy on Perſons. See SUBSIDY.

Anciently, the *Tax* was impos'd by the King at his Pleaſure; but *Edward* I. bound himſelf, and his Succeſſors, from that Time forward, not to levy it but by Conſent of the Realm. See FIFTEENTH; ſee alſo GILD and WITERDEN.

The Word *Tax* is form'd from the *Greek* ταξις, Order. See TAXIS.

The Rate, &c. of the *Tax* was anciently call'd *Tallage*, from the *French taille*, *Tax*. See TAILLE.

The People of *France* were Strangers to *Tailles*, or *Taxes*, till the Time of S. *Louis*, when they were firſt impos'd in Form of Subſidies, neceſſary for the Support of the War in the Holy Land.

They were then extraordinary Levies, and were rais'd by Capitation; but were afterwards made perpetual under *Charles* VII. *Philip the Fair*, to raiſe Money without diſturbing the People, call'd the People, as a third Eſtate, into the general Councils of the Realm. See ESTATE.

The Name *Taille* is deriv'd from the Tally of petty Tradeſmen; in regard the Country People appointed to collect it, not being able to write, ſcored down what they receiv'd on Tallies. See TALLY.

TAX is alſo the Tribute which Tenants were occaſionally to pay their Lord. See LORD and TENANT.

Moſt Lords had a Right of *taxing* on four Occaſions, *viz.* when the Lord was taken Priſoner in a juſt War; when he made his eldeſt Son a Knight; when he marry'd his eldeſt Daughter to a Gentleman; and when he made the Voyage of the Holy Land. See CROISADE.

Nauda ſhews the extravagant Riſe of this Kind of *Taxes*: Thoſe, he obſerves, which under *Charles* VI. only amounted to the Sum of 40000 Livres, were increas'd, under *Charles* VII. to the Sum of 1800000 Livres; under *Louis* XI. to 4740000 Livres; under *Charles* VIII. to 6000000; under *Louis* XII. to 7640000 Livres.

Taxes were diſtinguiſh'd into *free*, which were thoſe due, in the four Caſes, by Freemen, or thoſe who held free Lands; and *ſervile* and *baſe*, which were thoſe due from Perſons of baſe Condition.

They were alſo diſtinguiſh'd into *real* and *perſonal*. The *perſonal* were impos'd on the Head of the Servant or Man in Main-morte, and ſo follow'd him where-ever he went.

Since, according to the Author's definition,
STATE, or ESTATE means the same thing,
it is necessary to indicate who is the OWNER
of the ESTATE, with the name "LATVIA"
with the administration, as a SUBSTANCE,
under the name "REPUBLIC OF LATVIA",
or such a set of ENTITIES, called "administration"
are armed racketeers, extorting funds
for their activities by any means.

STATE, or *Eſtate*, an Empire, Kingdom, Province or Extent of Country under the ſame Government. See EMPIRE, KINGDOM, &c.

State Administration Structure Law

Administration of Estate

Chapter I

General Provisions

Section 1. Terms Used in the Law

The following terms are used in the Law:

1) **public entity** - the Republic of Latvia as the initial legal person governed by public law and derived public entities. They shall act in accordance with the principles of public law;

2) **derived public entity** - a local government or another public entity established by law or on the basis of law. Such public entity has been conferred its own autonomous competence by law which includes also establishing and approval of its own budget. Such an entity may have its own property;

3) **institution** - an authority which acts on behalf of a public entity and to which a competence in State administration is specified by a legal act, funds are allocated to implement its activities and which has its owr personnel;

4) **body of a public entity** - an institution or an official whose competence and right to directly express the legal will of a public entity are laid down in a basic legal instrument of the relevant public entity or a law governing the activities thereof;

5) **direct administration** - institutions and officials of the Republic of Latvia as the initial public entity;

6) **indirect administration** - institutions and officials of derived public entities;

7) **administrative decision** - an individual legal instrument aimed at the establishment, altering, determination or termination of legal consequences in the field of State administration. Administrative decisions regulate specific public legal relations with other institutions or officials (orders, and others) or with private individuals (especially - administrative acts). An internal decision that is aimed at the preparation of a administrative decision, procedural direction thereof or other internal activities of an institution within the scope of service or employment relationship is not an administrative decision;

8) **official** - a natural person who is authorised to take or prepare administrative decisions in general or ir a particular case;

9) **political official** - an official who is elected or appointed on the basis of political criteria;

10) **administrative official** - an official who is a civil servant or an employee of an institution and who is appointed to an office or hired on the basis of professional criteria;

11) **private individual** - a natural person, a legal person governed by private law or an association of such persons.

ENTITY, in the School Philoſophy, a phyſical *Ens*, or Being, conſider'd according to what it is in its phyſical Capacity. See ENS.

Some Dealers in Diſtinction, give us ſeveral Kinds of *Entities*. In its proper Senſe, they apply it to a Multitude of diſſimilar Parts; ſuch is the *Entity* of a Houſe, of the World, &c. In a more limited Senſe, they apply it to a Multitude of ſimilar Parts, ſuch is the *Entity* of Water, Heat, &c. And, in its general Senſe, to any Reality, as the *Entity* of God, of Angels, &c.

But this is mere Subtlety; perhaps *Entity* were beſt defined the Actual Eſſence, or Exiſtence, of any thinking Thing. See ESSENCE.

DEMOCRATIA
DEMO-CRATIA

Dēmo, ĕre, psi, ptum. act. *To take away from a whole, to abate,* or *diminish; to pare* nails, &c. Demam tibi de hordeo, tolutim nî badizas, *Plaut.* Demere solicitudinem alicui, *Cic.* Deme mihi studium, vitæ quoque crimina demes, *Ov.* ¶ Demere caput, *To cut off the head,* Cic. ✠ supercilio nubem, *to chear up, to be free,* Hor. Ep.

Crātio, īre. act. *i. e.* crate occo. *To cover with hurdles* or *grates; to wattle, to harrow,* or *break clods,* Plin.

Magna Charta

CONSPECTUS: HOW THE "MAGNA CHARTA CIVITATIS DUBLINI" STRIPS THE LIVING MAN OF FREEDOM ON HIS OWN LAND

1. Freedom is granted, not recognized as inherent
"Concessimus... de Gratia nostra speciali..."
- A living man is not acknowledged as free by nature, but merely as a recipient of the monarch's special grace.
- Freedom becomes a privatized resource, not an inborn state of being.

2. The living man is replaced by the "civis" – a legal persona in a city
- The entire text speaks only of "Cives Civitatis Dublini" — citizens bound to a juridical corporation (the city).
- Nowhere is the free soul or living man on the land mentioned — only his functional role within the system.
- Identity is imposed: to gain protection or rights, one must be a "civis."

3. Land becomes jurisdictional property of the city, not ancestral ground
"infra muros et extra muros... usque ad metas..."
- Freedoms are defined by zones of authority, not the natural connection to native soil.
- Land is seen not as a sacred inheritance, but an administrative unit.

4. Even property rights are conditional upon service to the structure
"tenendas in liberum Burgagium... per servitium landgable..."
- Property is granted only if one pays dues ("landgable") and recognizes hierarchical rule.
- This is not sovereign land ownership, but a subordinate possession model.

5. Freedom becomes a regulated function, not an inner state
"nullus civis placitetur extra muros... nisi..."
- Freedom always comes with exceptions. It is conditional, not absolute.
- The system replaces unconditional liberty with institutional permissions.

6. Rights are tied to taxes and services
"quod sint quieti de muragio, pavagio, pontagio..."
- Levies may be reduced, but only through documented compliance with the system.
- This creates an illusion of "relief," while in truth it deepens fiscal subjugation.

7. The city becomes the sovereign — a corporate entity over the people
- The mayor is titled:
"Justiciarius pacis, Escaetor, Clericus mercati"
- He is not a servant of the people but a royal functionary imposing control over them.
- Freedom here is an internal corporate mechanism, not external independence.

8. Subjugation is masked through "inheritance" and "confirmation"
"confirmamus omnes libertates concessas per antecessores nostros..."
- Each generation confirms the same freedoms — but also reaffirms the original subjugation.
- It is an illusion of continuity, where freedom is the mask and control is the substance.

CONCLUSION: FREEDOM IN THE DOCUMENT IS A MASK FOR SUBORDINATION

This charter speaks not of the freedom of man upon his ancestral land. It:
- Encapsulates him within a legal fiction (civis),
- Converts land into an administrative zone (Civitas),
- Grants "freedom" that can be revoked at will,
- Imposes roles and dues for the maintenance of a control system.

True liberty is neither granted nor confirmed. It is lived, embodied, and beyond concession

Magna Charta

KONSPEKTS: KĀ DOKUMENTĀ "MAGNA CHARTA Civitatis Dublini" TIEK ATŅEMTA DZĪVA CILVĒKA BRĪVĪBA UZ VIŅA ZEMES

1. Brīvība tiek juridiski "piešķirta", nevis atzīta kā iedzimta
   - "Concessimus... de Gratia nostra speciali..."
   - Dzīvs cilvēks netiek atzīts kā brīvs pēc būtības, bet tikai kā saņēmējs monarha "žēlastībai".
   - Brīvība kļūst par privatizētu resursu, nevis iedzimtu stāvokli.

2. Dzīvs cilvēks tiek aizstāts ar "civis" (juridisku lomu pilsētā)
   - Viss teksts attiecas uz "Cives Civitatis Dublini" — pilsoņiem, kas pieder juridiskai korporācijai (pilsētai).
   - Neviens punkts nerunā par dzīvu cilvēku kā brīvu dvēseli uz zemes, bet tikai par viņa lomu sistēmā.
   - Tiek uzspiesta identitāte — ja vēlies aizsardzību vai tiesības, tev jābūt "civis".

3. Zeme tiek pārvērsta par pilsētas jurisdikciju — nevis cilvēka īpašumu
   - "infra muros et extra muros... usque ad metas..."
   - Brīvības tiek attiecinātas uz noteiktu ģeogrāfisku zonu, kas ir pilsētas kontrolēta, nevis dzimtā zeme.
   - Zeme netiek atzīta kā cilvēka dzimtais pamats, bet kā administratīva vienība.

4. Pat īpašuma tiesības tiek dotas ar nosacījumu — ja kalpo struktūrai
   - "tenendas in liberum Burgagium... per servitium landgable..."
   - Īpašums tiek dots tikai tad, ja maksā nodevu ("landgable") un atzīst hierarhisko varu.
   - Tas nav brīvs zemes īpašums, bet pakārtots īpašuma modelis.

5. Brīvība kļūst par ierobežotu funkciju, nevis iekšēju stāvokli
   - "nullus civis placitetur extra muros... nisi..."
   - Brīvība vienmēr ir ierobežota ar izņēmumiem. Tā tiek nosacīta, nevis pilnīga.
   - Šī sistēma atceļ beznosacījuma brīvību, aizvietojot to ar struktūras noteikumiem.

6. Tiesības tiek saistītas ar nodevām un pakalpojumiem
   - "quod sint quieti de muragio, pavagio, pontagio..."
   - Nodevas var tikt atceltas vai samazinātas, bet tikai caur dokumentētu paklausanos sistēmai.
   - Tiek radīts iespaids, ka tas ir "atvieglojums", bet patiesībā tas nostiprina fiskālo pakļautību.

7. Pilsēta kā juridiska persona kļūst par suverēnu struktūru
   - Mērs kļūst par:
   - "Justiciarius pacis", "Escaetor", "Clericus mercati"
   - Mērs nav cilvēku kalps, bet karaļa pārstāvis, kurš pilda funkcijas pār cilvēkiem pilsētā.
   - Brīvība šeit ir tikai iekšēja funkcionalitāte korporācijā, nevis ārēja neatkarība.

8. Atņemšana tiek noslēpta caur "mantošanu" un "apstiprināšanu"
   - "confirmamus omnes libertates concessas per antecessores nostros..."
   - Katrā paaudzē tiek "apstiprinātas" tās pašas brīvības, bet vienlaikus apstiprināta arī pakļautība.
   - Tā ir dilūzija par brīvību, kamēr tiek saglabāta kontrole.

NOSLĒGUMS: BRĪVĪBA DOKUMENTĀ IR MASKA PAKĻAUTĪBAI

Šis dokuments nerunā par cilvēku brīvību uz viņa dzimtās zemes. Tas:
- Ieklauj viņu juridiskā formā (civis),
- Pārvērš zemi par administratīvu vienību (Civitas),
- Piešķir "brīvību", kuru jebkurā brīdī var atsaukt,
- Uzspiež funkcionālas lomas sistēmas uzturēšanai

Magna Charta

LIBERTATUM

CIVITATIS *DUBLINI.*

CAROLO LUCAS Cive libero Editore.

DUBLINI:

Typis JACOBI ESDALL, in Vico *Cork-Hill*, 1749.

Magna Charta LIBERTATUM CIVITATIS *DUBLINI.*

1 **Edwardus**, Dei Gratia, Rex *Anglie*, et *Francie*, et Dominus *Hibernie*; Archiepiſcopis, Epiſcopis, Abbatibus, Prioribus, Ducibus, Comitibus, Baronibus, Juſticiarijs, Vicecomitibus, Prepoſitis, Miniſtris, et omnibus
2 Ballivis, et Fidelibus Suis, SALUTEM: **Inſperimus** Cartam *Henrici* Sexti, nuper Regis *Anglie*, Predeceſſoris noſtri, nuper factam, in hec Verba; **Henricus**, Dei Gratia, Rex *Anglie* et *Francie*, et Dominus *Hibernie*; Archiepiſcopis, Epiſcopis, Abbatibus, Prioribus, Ducibus, Comitibus, Baronibus, Juſticiarijs, Vicecomitibus, Prepoſitis,

Miniſtris, et omnibus Ballivis, et Fidelibus Suis,
3 Salutem: **Inſperimus** Cartam noſtram de Confirmatione, ſub Magno Sigillo noſtro Terre noſtre *Hibernie* ſigillatam, factam in hec verba; **Henricus**, Dei Gratia, Rex *Anglie* et *Francie*, et Dominus *Hibernie*, univerſis & ſingulis Archiepiſcopis, Epiſcopis, Abbatibus, Prioribus, Ducibus, Comitibus, Baronibus, Juſticiarijs, Vicecomitibus, Majoribus, Superioribus, Prepoſitis, Ballivis, Miniſtris, et alijs Fidelibus Suis,
4 Salutem: **Inſperimus** Cartam Confirmationis, quam Dominus *Henricus* quartus, nuper Rex *Anglie*, Avus noſter cariſſimus, ſub magno Sigillo ſuo *Anglie*, fecit, in hec verba; **Henricus**, Dei Gratia, Rex *Anglie* & *Francie*, & Dominus *Hibernie*; omnibus, ad quos *preſentes Littere* pervene-
5 rint, Salutem: **Inſperimus** Cartam Domini *Richardi*, nuper Regis *Anglie*, ſecundi poſt *Conqueſtum*; ſub Sigillo, quo idem nuper Rex utebatur in Terra ſua *Hibernie*, factam in hec verba; **Richardus**, Dei Gratia, Rex *Anglie* & *Francie*, et Dominus *Hibernie*; Archiepiſcopis, Epiſcopis, Abbatibus, Prioribus, Ducibus, Comitibus, Baronibus, Juſticiarijs, Vicecomitibus, Prepoſitis, Miniſtris, et omnibus Ballivis, et Fidelibus ſuis,
6 Salutem: **Inſperimus** Cartam Confirmationis, Domini *Edwardi*, nuper Regis *Anglie*, Avi noſtri, factam in hec verba; **Edwardus**, Dei Gratia, Rex *Anglie*, et Dominus *Hibernie* et *Aquitanie*; Archiepiſcopis, Epiſcopis, Abbatibus, Prioribus, Ducibus, Comitibus, Baronibus, Juſticiarijs, Vicecomitibus, Prepoſitis, Miniſtris, et omnibus Ballivis, & Fidelibus ſuis, Salutem:
7 **Inſperimus** Cartam Confirmationis, quam Dominus *Edwardus*, nuper Rex *Anglie*, pater Noſter, fecit, in hec verba; **Edwardus**, Dei Gratia, Rex *Anglie*, Dominus *Hibernie*, Dux *Aquitanie*; Archiepiſcopis, Epiſcopis, Abbatibus, Prioribus, Comitibus, Baronibus, Juſticiarijs, Vicecomitibus,

Vicecomitibus, Prepoſitis, Miniſtris, et omnibus
8 Ballivis, et Fidelibus ſuis, SALUTEM: **Inſperi-**
mus Cartam, quam celebris Memorie Dominus *Johannes*, quondam Rex *Anglie*, Proavus noſter, fecit Civibus de *Dublino*, in hec verba; **Johan-**
nes, Dei Gratia, Rex *Anglie*, Dominus *Hibernie*, Dux *Normanie*, *Aquitanie*, Comes *Andegavie*; Archiepiſcopis, Epiſcopis, Abbatibus, Prioribus, Comitibus, Baronibus, Juſticiarijs, Vicecomitibus, Prepoſitis, Miniſtris, et omnibus Ballivis, et Fi-
9 delibus ſuis, SALUTEM: **Sciatis**, nos conceſſiſſe, & hac Carta noſtra confirmaſſe, Civibus noſtris de *Dublino*, tam extra Muros, quam infra Muros manentibus, uſque ad Metas Ville, QUOD HABEANT Metas ſuas, ſicut perambulate fuerunt per Sacramentum proborum Virorum de Civitate predicta, per Preceptum Regis *Henrici*, patris noſtri;
10 Scilicet, ex parte Orientali de *Dublino*, et auſtriali parte Paſture, que ducit uſque ad Portam Eccleſie Sancti *Keyvini*; et ſic, per viam, uſque ad *Kilmerecaregan*; et ſic, per Diviſam Terre de *Dunnebrock*, uſque ad *Dothir*; et de *Dothir*, uſque ad Mare; Scilicet, ad *Clarade*, juxta Mare, uſque ad *Kynenelan*; in Occidentali parte de *Dublino*, ab Eccleſia Sancti *Patricij*, per Vallem, uſque ad *Karnanclonegunethe*; et exinde, uſque ad Diviſam Terre de *Kilmenan*; et ultra Aquam de *Kilmenan*, juxta *Avenalith*, uſque ad Vada de *Kilmehannock*; et ultra aquam de *Avenalith*, verſus Boream, per *Enocknegannock*; et deinde, uſque ad *Orea Sancte Trinitatis*; et de *Oreis* illis, uſque ad *Furcas*; et ſic, per Diviſam inter *Clynclyth* et *Crinan*; uſque ad *Tolekan*; et de inde,
11 uſque ad Eccleſiam *Sancte Marie* de *Houſmanby*: ET, quod HABEANT omnes LIBERTATES et LIBERAS CONSUETUDINES Subſcriptas. LIBERTATES autem, quas eis CONCESSIMUS, ſunt hec; Scilicet,
12 QUOD nullus Civis de *Dublino placitetur*, extra Muros Ville de ullo placito, preterquam de placitis

citis de exterioribus Tenementis, que non pertinent
13 ad *Hundredam* Ville : Et, quod ſint *quieti* de *Mur-*
14 *dro*, infra Metas Ville : Et, quod nullus Civis *faciat Duellum* in Civitate, de aliquo *Appello*, quod quiſquis verſus eum facere poſſit ; ſet, purgabit ſe per Sacramentum quadraginta hominum ipſius
15 Civitatis, qui legales ſint : Et, quod nemo capiat *Hoſpicium* infra Muros, per *Aſſiſam*, vel per *Liberationem Mareſcallorum*, contra Voluntatem Civium :
16 Et, quod ſint *quieti* de *Theolonio* et *Leſtagio*, *Paſſagio* et *Pontagio*, et de omnibus alijs Conſuetudinibus, per totam Terram et Poteſtatem noſtram :
17 Et, quod nullus *Indicetur* de *Miſericordia* pecunie, niſi ſecundum Legem *Hundrede* ; ſcilicet, pro Forisfactura quadraginta Solidorum ; unde is, qui in Miſericordiam inciderit, quietus erit de Medietate, et aliam Medietatem dabit in Miſericordia, exceptis tribus Miſericordijs ; ſcilicet, de *Pane* et *Serviſia* et *Vigilijs* ; que Miſericordie ſunt de duobus ſolidis et ſex denarijs, unde Medietas condonabitur, et alia Medietas reddetur in Miſericor-
18 dijs : Et quod *Hundreda* Semel teneatur in Septi-
19 mana : Et, quod in nullo placito poſſit quis cauſari
20 per *Miſkeningam* : Et, quod juſte HABEANT *Terras* et *Tenurias* et *Vadimonia* ſua et *debita*, per totam Terram et Poteſtatem noſtram, ubi-
21 cunque ea debeantur : Et, quod poſſint *diſtringere*
22 Debitores ſuos, per *Namia* ſua, in *Dublino* : Et quod de *Terris* et *Tenurijs*, quæ infra Villam ſunt, *Rectum* eis TENEATUR, ſecundum Conſue-
23 tudinem Civitatis : Et, quod, de *Debitis*, que accommodata fuerint in Civitate, et de *Vadimonijs* ibidem factis, *Placita* in Civitate TENEANTUR, ſe-
24 cundum Conſuetudinem Civitatis : Et, quod, ſi quis, alicubi in Terra, vel Poteſtete noſtra, ceperit *Theolonium* de Hominibus Civitatis ; ſi non reddiderit, poſtquam requiſitus fuerit reddere ; *Prepoſitus* Civitatis *capiat* inde *Namia* apud *Dubli-*
25 *num*, et *diſtringat* reddere : Et, quod nullus *ex-*

traneus

traneus Mercator emat, infra Civitatem, de Homine *extraneo*, *Blada* vel *Coria*, vel *Lanam*; niſi
26 de Civibus: Et, quod nullus *Extraneus* habeat *Tabernam de Vino*, niſi in Navi; HAC autem Libertate nobis *reſervata*, quod de qualibet Navi, quam illuc cum Vinis venire continget, *Ballivus* noſter, loco noſtro, *eliget duo Dolia Vini*, quocunque voluerit in Navi; unum, ſcilicet, ante Malum, aliud retro Malum, ad opus noſtrum, *pro quadraginta ſolidis*; unum, ſcilicet, *pro viginti ſolidis*, et aliud *pro viginti ſolidis*; et nihil amplius inde
27 accipiet, niſi ad Gratiam Mercatoris: Et, quod nullus *extraneus vendat Pannos* in Civitate, ad *De-*
28 *ciſionem:* Et, quod nullus *extraneus Mercator moretur* in Villa, cum Mercibus ſuis, *pro Mercibus*
29 *ſuis vendendis*, niſi per quadraginta dies: Et, quod nullus *Civis Dublinenſis*, alicubi in Terra, vel Poteſtate noſtra, *namietur*, vel *diſtringatur* pro
30 aliquo Debito; NISI ſit *Debitor*, vel *Plegius:* Et, quod poſſint *maritare* Se et Filios et Filias et Viduas, ſine *Licentia Dominorum* ſuorum; et, quod nullus *Dominorum* ſuorum, propter forinſecas Terras, habeat *Cuſtodiam*, vel *Donationem Filiorum*, vel *Filiarum* ſuarum, aut *Viduarum*; ſet tantum Cuſtodiam *Tenementorum* ſuorum, que ſint de
31 *Feodo* ſuo; donec Etatem habeant: Et, quod
32 nulla *Recognitio* fiat in Civitate: Et, quod HABEANT omnes Rationabiles *Gildas* ſuas, ſicut Burgenſes de *Briſtoll* habent, vel melius habere conſueverunt:
33 Et, quod nullus Civis *cogatur replegiare* Aliquem, niſi ipſe voluerit; quamvis ſit ſuper Terram ſuam
34 manens. **Conceſſimus** etiam eis omnes *Tenurias* ſuas, infra Muros et extra Muros, uſque ad predictas Metas; ad *diſponendum* pro Voluntate ſua, per *Communem Aſſenſum* Civitatis, in *Meſſuagijs* et in *Virgultis*, in *Edificijs* ſuper *Aquam* et alibi, ubicunque fuerint in Villa; TENENDAS in *liberum Burgagium*; ſcilicet, per ſervicium *Land-*
35 *gabeli* quod reddunt infra Muros. **Conceſſimus**

etiam,

etiam, quod quilibet eorum poſſit *ſe emendare*, quantum poterit ; in *Edificijs* faciendis, ubicunque voluerit, ſuper *Ripam* ; ſine *Dampno Civium* et
36 *Villate :* Et, quod HABEANT & POSSIDEANT omnes *Terras* et *Placeas vacuas*, que infra predictas Metas continentur ; ad voluntatem eorum edi-
37 ficandas. **Conceſſimus** etiam eis, quod neque *Templarij*, neque *Hoſpitularij*, *habeant* aliquem *Hominem*, vel aliquod *Meſſuagium*, *quietum* de communibus Conſuetudinibus Civitatis, infra pre-
38 dictas Metas ; niſi unum ſolum. Hec omnia eis **Conceſſimus**, Salvis *Tenurijs* et *Terris* omnium eorum, qui *Terras* et *Tenurias* habent et *Cartam* noſtram, inde, extra Muros, uſque ad predictas Metas ; quod non poſſit Civitas, de *Terris* illis, ſicut de alijs, *diſponere* ; ſet, faciant communes Conſuetudines Civitatis, ſicut alij Cives :
39 De ILLIS autem hoc DICIMUS, qui *Cartam* noſtram habuerunt de aliquibus *Terris*, infra eaſdem Metas, extra Muros, antequam predictas, Liberta-
40 tes et hanc Cartam Conceſſerimus. Quare **Volumus** et firmiter **Precipimus**, quod predicti *Cives* noſtri de *Dublino*, et *Heredes* ſui poſt ipſos, HABEANT et TENEANT omnes predictas *Libertates* et *liberas Conſuetudines* ſuas, ſicut preſcriptum eſt, de nobis et Heredibus noſtris ; ſicut eas unquam melius et integrius habuerunt ; *bene* et in *pace* et *honorifice*, abſque omni *Impedimento* et *Moleſtia*, quam aliquis eis inde faciat ; ſicut *Carta*, noſtra, quam eis fecimus, dum eſſemus
41 Comes *Moritonie*, rationabiliter teſtatur. Preterea **Ordinamus** et **Conceſſimus**, et hac Carta noſtra **Confirmavimus**, eiſdem Civibus de *Dublino*, et Heredibus eorum, Medietatem Aque de *Avenalith*, ad piſcandum, cum omnibus ad eam pertinentibus ; HABENDAM et TENENDAM, de Nobis et Heredibus noſtris imperpetuum, *libere* et *quiete*
42 et *integre*. **Confirmamus** etiam eis omnes Libertates, Leges et liberas Conſuetudines, quas

quas habuerunt de Dono noſtro, dum eſſemus Comes *Moritonie*, ſicut eas unquam melius et
43 liberius et integrius habuerunt. Et **prohibemus**, ne quis eas, contra hoc, in aliquo *vexet*, vel *diſturbet*, ſuper Forisfacturam noſtram:
44 **Teſtibus** hijs, *S. Bathonienſi* Epiſcopo, *G. filij Petri* Comiti *Eſſexie*, *R.* Comiti *Millit. Roberto de Harecourt*, *Petro de Pratellis*, *Gaufredo de Conſtantine*, *Willielmo de Cantelen*, *Richardo de Riverijs*, *Roberto de Wancy*, *Gaufredo de Marriſco*, *Roberto de Placeto*: **Datum**, per Manum *S.* Archidiaconi *Wallenſis*, apud *Upton*, ſeptimo die *Novembris*, Anno Regni noſtri Secundo.
45 **Nos** autem, *Donationes*, *conceſſiones* et *Confirmationes* predictas RATAS HABENTES et GRATAS; eas, pro Nobis et Heredibus noſtris, quantum in nobis eſt, prefatis Civibus et eorum Heredibus et Succeſſoribus, Civibus Civitatis ejuſdem, **Concedimus** et **Confirmamus**; ſicut Carta predicta rationabiliter teſtatur; et, prout ijdem Cives et eorum Predeceſſores, *Libertatibus* et *Quietantijs* predictis, hactenus rationabiliter uſi
46 ſunt et gaviſi: **His Teſtibus** venerabilibus Patribus, *W. Cantuarienſi* Archiepiſcopo totius *Anglie* Primate, *W. Exonienſi* Epiſcopo; *Adomaro de Valencia* Comiti *Pembrochie*, *Humphredo de Bohun* Comiti *Herefordie* et *Eſſexie*, *Hugone le Diſpenſer* Seniore, *Roberto de Mount alto*, *Roberto filii Pagani*, *Bartholomeo de Badleſmere*, *Johanne de Crumbwell* Seneſcallo Hoſpicij noſtri, et alijs: **Datum**, per Manum noſtram apud *Weſtmonaſterium*, undecimo die *Julij*, Anno Regni
47 noſtri decimo. **Inſperimus** etiam *Litteras* noſtras *Patentes*, ſigillo noſtro, quo utimur in
48 *Hibernia*, ſignatas, in hec Verba; **Edwardus**, Dei Gratia, Rex *Anglie*, Dominus *Hibernie* et *Aquitanie*; omnibus, ad quos preſentes Littere pervenerint, SALUTEM: Quaſdam *Litteras patentes* Domini *Edwardi*, nuper Regis *Anglie*, Patris noſtri,

noſtri, magno Sigillo, quo utebatur in *Anglia*, ſignatas, **Inſperimus**, in hec Verba;
49 **Edwardus**, Dei Gratia, Rex *Anglie*, Dominus, *Hibernie* et . *quitanie*; Omnibus, ad quos
50 *preſents Littere* pervenerint, SALUTEM: **Scia-tis** quod, cum Dominus *Johannes* quondam Rex *Anglie*, Progenitor noſter, per Cartam ſuam, quam confirmavimus, conceſſiſſet Civibus Civitatis noſtro de *Dublino* in *Hibernia*, quod nemo Capiat *Hoſpicium* infra Muros per *Aſſiſam*, vel per *Liberationem Mareſcallorum*, contra Voluntatem Civium eorundem; et quidam de Miniſtris Parcium illarum, Colore officij ſui, tam *Liberationem*, in Domibus predictorum Civium, infra Muros predictos, per aliquod Tempus, contra Tenorem Conceſſionum et Confirmationum predictarum, fecerint; quam alia Bona et Catalla ſua, in eadem Civitate, contra Voluntatem eorum, ceperint et aſportaverint; per quod Civitas illa deterioratur, et dicti Cives depauperan-
51 tur immenſum, ut accepimus: **Nos**, *Securitatem* Civitatis noſtre predicte, nec non *Quietem* et *Tranquilitatem* Civium noſtrorum Civitatis illius providere; et eis, in hac parte, Gratiam
52 facere Volentes uberiorem; **Conceſſimus**, eis pro Nobis et Heredibus noſtris, quod nullus Miniſter noſter nec aliquis alius, in Domibus predictorum Civium, vel Heredum, ſeu ſucceſſorum Civium Civitatis illius, infra Muros predictos, *hoſpitet*; nec *Liberationem* in eis aliqualiter faciat; nec *Hoſpicium*, in Domibus illis, ad opus alicujus, per *Aſſiſam*, vel per *Liberationem*, contra Tenorem Cartarum et Confirmationum predictarum; nec *Bona* ſeu *Catalla* ipſorum Civium, Heredum vel Succeſſorum ſuorum, predictorum
53 *capiat*, contra Voluntatem eorundem; SALVIS, Nobis et Heredibus noſtris, antiquis priſcis
54 noſtris Debitis conſuetis: **In** cujus Rei **Teſtimonium** has *Litteras noſtras* fieri fecimus *Patentes*,

Patentes. **Teste** Me ipso, apud *Nottingham*, quarto decimo die *Auguſti*, Anno Regni noſtri duode-
55 cimo. **Inſperimus** etiam quaſdam Litteras noſtras Patentes, magno Sigillo, quo nuper ute-
56 bamur in *Anglia*, ſignatas, in hec Verba; **Edwardus**, Dei Gratia, Rex *Anglie*, Dominus *Hibernie*, et Dux *Aquitanie*; Archiepiſcopis, Epiſcopis, Abbatibus, Prioribus, Comitibus, Baronibus, Juſticiarijs, Vicecomitibus, Prepoſitis, Miniſtris, et omnibus Ballivis, et Fidelibus
57 ſuis, Salutem: **Sciatis**, quod Nos, attendentes grata et laudabilia Obſequia, que dilecti Nobis Major et Cives Civitatis noſtre *Dublini*, in *Hibernia*, et eorum Anteceſſores, Nobis et Progenitoribus noſtris multipliciter impenderunt, Nobiſque in dies, et precipue pro Salvatione et Defenſione Civitatis predicte, et Parcium vicinarum, contra hoſtiles *Hibernicorum* Aggreſſus; qui, Terras noſtras, et Fidelium noſtrorum ibidem invadere, et Populum noſtrum ibidem gravare et depredari nituntur; non abſque ſumptuoſis Laboribus impendere non deſiſtunt, exponendo, varijs Periculis,
58 Se et Sua: Volentesque, eo Pretextu, ipſos, ut Negotijs et Negotiacionibus ſuis quietius intendere
59 valeant, Favore proſequi gratioſo: **Conceſſimus**, de Gratia noſtra ſpeciali, prefatis Majori et Civibus, pro Nobis et Heredibus noſtris; et hac Carta noſtra, **Confirmavimus**; Quod ipſi, Heredes, et ſucceſſores ſui, Cives Civitatis predicte, non *ponantur* in *Aſſiſis Juratis*, *Recognitionibus*, vel *Inquiſitionibus* aliquibus, que, ratione *Terrarum* et *Tenementorum*, ſuorum *forinſecorum*, vel Ratione *Tranſgreſſionum*, *Contractuum*, *Conventionum*, aut aliorum Negotiorum *forinſecorum* quorumcunque, coram Juſticiarijs, aut alijs Miniſtris noſtris, vel
60 Heredum noſtrorum emerſerint, faciendis; quamdiu Moram in eadem Civitate fecerint: Et, quod Homines *forinſeci* non *ponantur*, cum ipſis Civibus, in *Aſſiſis Juratis*, *Recognitionibus*, aut *Inquiſitionibus*

quibuſcunque, que, Ratione *Terrarum*, vel *Tenementorum*, in eadem Civitate exiſtentium, aut *Tranſgreſſionum*, *Contractuum*, *Conventionum*, aut aliorum Negotiorum *intrinſecorum*, emerſerint, faciendis ; NISI Res illa tangat Nos, vel Heredes
61 noſtros, aut *Communitatem* Civitatis illius : ET, quod ijdem Major et Cives, et Heredes aut Succeſſores ſui ; ſuper aliquibus *Appellis*, *Rectis*, *Injurijs*, *Felonijs*, *Calumpnijs*, *Placitis*, aut *Demandis*, *intrinſecis*, eis impoſitis, ſeu imponendis ; per *Forinſecos* non *committantur*, *ſet ſolomodo* per *Concives* ſuos ; NISI Res illa tangat Nos, vel Heredes
62 noſtros, aut *Communitatem* Civitatis illius : ET, quod Ipſi, et Heredes ſui, aut Succeſſores ſui, in aliquo *Placito*, non *cauſentur*, per *Miſkenningam* :
63 ET, quod predicti Major et Cives, et Heredes, ac Succeſſores ſui, non fiant *Vicecomites*, *Coronatores*, *Contrarotulatores*, aut alij *Ballivi*, ſeu *Miniſtri* noſtri, vel Heredum noſtrorum ; ſeu *Receptores Denariorum*, vel *Exituum* noſtrarum, ſeu Heredum noſtrorum ; *extra* Civitatem predictam, contra Voluntatem eorum Majoris et Civium, vel ſucceſſorum ſuorum, imperpetuum ; quamdiu
64 Moram fecerint in eadem : ET, nullus *Juſtiarius*, *Ballivus*, aut *Miniſter* noſter, vel Heredum noſtrorum, quecunque, *capiat* de Rebus, aut de Mercandiſis predictorum Majoris et Civium, Heredum, aut ſucceſſorum ſuorum, vel aliorum quorumcunque, ad predictam Civitatem venientium ; contra Voluntatem ipſorum, quorum Res et ipſorum Mercandiſe ille fuerint ; NISI, in Preſentia noſtra, vel Heredum noſtrorum, ad Opus Noſtrum, et ipſorum Heredum noſtrorum ; ac etiam, pro *munitione Caſtrorum* noſtrorum, et Heredum noſtrorum, in partibus predictis, cum ea, ex aliquibus Cauſis,
65 munire neceſſarium oportuerit : ET, quod ijdem Major et Cives, et Heredes, ac Succeſſores ſui, in Abſentia noſtra, et Heredum noſtrorum, *Aſſiſam Panis* et *Serviſie*, et *Cuſtodiam* et *Aſſaiſam*

Menſu-

Menſurarum et *Ponderum*, ac alia quecunque ad Officium Mercati pertinentia, in Civitate predicta, HABEANT, FACIANT, et EXERCEANT imperpetuum ; et *Tranſgreſſores*, dicte *Aſſiſe Panis* et *Serviſie*, modo debito *puniant* ; et ad *Defectus Menſurarum* et *Ponderum*, et aliorum ad dictum Officium Mercati pertinentium, *corrigant* et *emendant* ;
66 ITA, quod *Clericus de Mercato*, ſeu aliquis *Miniſter* Noſter, vel Heredum noſtrorum, dictam Civitatem non *Ingrediatur*, ad aliqua, que ad dictum Officium Mercati pertinent, in eadem, *facienda*, vel *exequenda* ; NISI tantummodo, ad *Standardum* Civitatis predicte *ſupervidendum*, *approbandum*, et *examinandum* ; et, ad *Defectus*, et *Exceſſus*, de *Standardo* predicto inventos et inveniendos, *corri-*
67 *gendos* et *emendandos* : ET, quod omnia *Proficua*, de hujuſmodi *Aſſiſa* et *Aſſaia*, in dicta Civitate provenientia ; *Standardo* predicto *excepto* ; ſint ipſorum Majoris et Civium, Heredum, ac Succeſſorum ſuorum ; in Auxilium *Firme* ſue, Civi-
68 tatis predicte : Salvo tamen, quod, ſi in Preſentia Noſtra, vel Heredum noſtrorum, ſeu *Juſticiariorum* noſtrorum, vel Heredum noſtrorum, Terre predicte, aliquis *conqueratur*, quod *Major* et *Ballivi* dicte Civitatis, in premiſſis *faciendis* et *exequendis*, *negligentes* fuerint et *remiſſi* ; Tunc *Juſticiarius* Noſter, vel Heredum noſtrorum, Terre predicte, qui pro Tempore fuerit, per Se, vel per alium, quem ad hoc deputaverit, ad *Sectam* hujuſmodi *Conquerentium*, id, de quo *Querela*
69 illa ſic fiat, *Supervideat*, et *Supervideri faciat* ; ET, quod, ſi dictos, *Majorem* et *Ballivos*, in eo, de quo *Querela* ſic fieri contigerit, *negligentes* legitime invenerit, et *remiſſos* ; Tunc illud *corrigi* faciat, prout decet ; et dictos, *Majorem* et *Ballivos*, modo debito *puniat* et *caſtiget* ; FINIBUS, et AMERCIAMENTIS ipſorum, *Majoris* et Ballivorum, in hac parte, et *Punicione* illius, quod per dictum *Juſticiarium*, vel *Deputandum* ab ipſo, ut dictum eſt, *corrigi*

 contigerit,

contigerit, Nobis, et Heredibus noſtris, ſemper
70 SALVIS. **Conceſſimus** etiam, pro Nobis, et Heredibus noſtris; et hac Carta noſtra, **Confirmavimus**, prefatis Majori et Civibus; Quod Ipſi, Heredes, et Succeſſores ſui predicti, imperpetuum, SINT QUIETI de *Muragio*, *Pavagio*, *Pontagio*, *Paſſagio*, *Kaiagio*; ac, de omnibus alijs hujuſmodi *Conſuetudinibus*, de *Mercimonijs Rebus* et *Bonis* ſuis quibuſcunque; per totum Regnum noſtrum, ac Terram *Hibernie*, et Poteſtatem no-
71 ſtram. QUARE **Volumus**, ac firmiter **precipimus**, pro Nobis et Heredibus noſtris; quod ijdem Major et Cives, Heredes ſui, et Succeſſores, HABEANT et TENEANT *Omnes et Singulas* LIBERTATES predictas, imperpetuum, ſicut
72 predictum eſt: **His Teſtibus** Venerabilibus Patribus, *W.* Archiepiſcopo *Eboracenſi Anglie* Primate, *R. Dunelmenſi* Cancellario noſtro, et *H. Lincolnenſi* Thesaurario noſtro, Epiſcopis; Comite *Cornubie* Fratre noſtro cariſſimo, *Thoma de Bello Campo* Comiti *Warrene*, *Thoma de Wake*, *Willielmo de Roos de Hamaleck*, *Radolpho de Nevil* Seneſcallo Hoſpicij noſtri, et alijs: **Datum**, per Manum noſtram, apud *Eboracum*, tertio decimo die *Octobris*, Anno Regni Noſtri
73 Octavo. **Nos** autem, Litteras predictas, ad *Requiſitionem Majoris* et *Communitatis* Civitatis predicte, tenore Preſentium, **Ducimus ex-**
74 **emplificandas**: In cujus Rei **Teſtimonium**, has *Litteras* noſtras fieri fecimus *Patentes*: **Teſte**, *Leonello* Duce *Clarencie*, Comiti *Ultonie*, Filio noſtro cariſſimo, *Locum tenente noſtrum*, in Terra noſtra *Hibernie*; apud *Dublinum*, viceſſimo Sexto die *Septembris*, Anno Regni noſtri
75 triceſſimo Septimo. **Nos**, attendentes grata et laudabilia Obſequia, que prefati Cives, et eorum Anteceſſores, Nobis, et Progenitoribus noſtris, multipliciter impenderunt; Nobiſque in

dies,

dies, et precipue pro Salvatione et Defenſione Civitatis illius, et Parcium vicinarum, contra hoſtiles *Hibernicorum* Inimicorum noſtrorum Aggreſſus ; qui, Terras noſtras, et Fidelium noſtrorum, in Terra noſtra *Hibernie*, invadere, et Populum noſtrum ibidem depredari et deſtruere nituntur ; non abſque Sumptibus laborioſis, impendere non deſiſtunt, Se et Sua varijs Periculis exponendo : Ac, VOLENTES proinde, ipſos Cives, ut Negotiacionibus ſuis quietius intendere, et dictam Civitatem *Dublinum* ſecurius cuſtodire valeant, et ut ad hoc fortius obligentur, Favore
76 proſequi gratioſo ; *Donationes*, *Conceſſiones* et *Confirmationes* predictas, RATAS habentes et GRATAS ; *Eas*, pro Nobis et Heredibus noſtris, **Ratificamus**, **approbamus** ; et, predictis Civibus, eorumque Heredibus et Succeſſoribus, imperpetuum, **Concedimus** et **Confirmamus** ; Sicut *Carte* et *Littere* predicte plenius
77 teſtantur. **Preterea**, volentes, prefatis Civibus, Conſideratione premiſſorum, Gratiam facere uberiorem ; **Concedimus**, pro Nobis, et Heredibus noſtris ; et, hac Carta noſtra, **Confirmavimus**, prefatis Civibus, eorumque Heredibus, et Succeſſoribus ; Quod, licet ipſi Cives, vel eorum Anteceſſores, aliqua, vel aliquibus *Libertatibus*, *Quietantijs*, *Privilegijs*, *Immunitatibus* predictis, aliquo Caſu emergente, plene uſi non fuerint ; Ipſi tamen Cives, et eorum Heredes, et Succeſſores, Cives Civitatis predicte, *Libertatibus*, *Quietantijs*, *Privilegijs*, et *Immunitatibus* predictis, de cetero pl ne GAUDEANT at UTANTUR ; abſque *Impedimento* NOSTRO, vel Heredum noſtrorum, *Juſticiariorum*, *Eſcaetorum*, *Vicecomitum*, aut aliorum *Ballivorum*, ſeu *Miniſtrorum*
78 noſtrorum quorumcunque, imperpetuum. ET INSUPER, cum quedam *Libertates* et *Privilegia*, que ſuperius non exprimuntur, Civitatibus de *Waterford*

ford et *Cork*, ac Ville de *Drogheda*, per Nos et Progenitores noſtros ſint conceſſa ; ſicut, per *Inſpectionem Rotulorum Cancellarie* Noſtre et
79 dictorum Progenitorum, Nobis conſtat : **Concessimus**, pro Nobis, et Heredibus noſtris ; et, hac Carta noſtra, **Confirmavimus**, ipſis Civibus *Dublini*, et eorum Heredibus, et Succeſſoribus ſuis, omnia hujuſmodi *Libertates* et *Privilegia* ; que Cives dictarum Civitatum de *Waterford* et *Cork*, ac Burgenſes dicte ville de *Drogheda*, ſic habent ; eiſdem Civibus Civitatis *Dubiini* eorumque Heredibus et Succeſſoribus, imperpetuum
80 optinenda ; videlicet ; Quod eorum *Major, ſingulis Annis de ſe ipſis* electus, *Sacramentum* debitum, coram Illo, qui ipſum, in Officio illo, Anno proximo precedente, preceſſerat ; coram Com-
81 munitate Civitatis illius, faciat : Nisi *Juſticiarius Hibernie*, vel aliquis *Baro* de *Scaccario Regio*, Tempore *Electionis* illius, in dicta Civitate preſens fuerit ; coram quo *tunc* hujuſmodi *Sacramen-*
82 *tum* preſtetur : Et, quod predicti Cives Civitatis *Dublini*, et eorum Heredes et Succeſſores, Cives ejuſdem Civitatis, habeant *Returnum* omnium *Brevium* Noſtrorum, et Heredum noſtrorum ; tam *Summonitionum*, quam *Attachiamentorum*, de Omnibus et Singulis, infra dictam Civitatem *Dublinum*, et Suburbia ejuſdem, Emergentibus :
83 Ita, quod Miniſtri noſtri *Hibernie*, vel Heredum noſtrorum, dictam Civitatem *Dublinum*, aut *Suburbia* ejuſdem, ad *Summonitiones*, ſeu *Attachiamenta* aliqua, vel *Executiones* aliquorum, ibidem em-
84 ergentium, faciendas, non ingrediantur ; Nisi, in *Defectu Majoris*, et *Ballivorum* Civitatis ejuſdem ;
85 Exceptis quatuor Placitis ; videlicet, **De Raptu, Incendio, Forſtallamento, Theſauro inventо** ; ſi, in dicta *Civitate*, vel *Suburbijs* ejuſdem, contingant ; Que Nobis, et *Heredibus* noſtris, ac *Miniſtris* noſtris *Hibernie* totaliter

taliter **Volumus** *remanere*: Et, quod ipſi Cives Civitatis *Dublini*, ac Heredes et Succeſſores ſui, Cives Civitatis illius, non *ponantur* in *Aſſiſis Juratis*, ſeu *Recognitionibus* aliquibus, extra dictam Civitatem *Dublinum*, ſeu Suburbia ejuſdem; ratione *Terrarum* et *Tenementorum* ſuorum extra Civitatem et Suburbia predicta, vel infra exiſtentium, capiendis; quamdiu, in eadem Civitate, vel Suburbijs fuerint commorantes: Et, quod nullus, Civium predictorum, dicte Civitatis *Dublini*, *placitetur*, *extra Muros* ejuſdem Civitatis *Dublini*, de ullo *Placito*; Set, *infra muros* Civitatis illius, in *Gildhalla* ſua; Preterquam, de *Placitis*, et *Tenurijs exterioribus*, que non pertinent ad *Hundredas* dicte Civitatis *Dublini*: Et, quod *Major* et Ballivi ejuſdem Civitatis, qui pro Tempore fuerint, in *Gildhalla* Civitatis illius, habeant *Recognitionem* omnium *Placitorum*, tam de *Tenurijs*, *infra Civitatem*, et *Suburbia* predicta, et *Libertates* eorundem, exiſtentibus; quam de *Tranſgreſſionibus*, *Conventionibus*, et *Contractibus* quibuſcunque, *infra Civitatem*, *Suburbia*, et *Libertates* predictas, emergentibus; et, *Executiones Judiciorum* in *Placitis* illis, coram ipſis redditorum, infra eandem *Civitatem*, *Suburbia*, et *Libertates*, faciant; Ordinationibus *Stapule*, per Nos, et *Concilium* noſtrum factis, ſemper Salvis: Et, quod nullus, Civium predictorum, predicte Civitatis *Dublini*, *placitet*, aut *placitetur*, *extra* Civitatem illam, de *Terris* aut *Tenementis*, que ſunt *infra Civitatem*, *Suburbia*, et *Libertates* predictas; nec, de *Tranſgreſſionibus*, *Conventionibus*, ſeu *Contractibus*, *infra* dictam *Civitatem*, *Suburbia*, et *Libertates*, factis, vel aliquibus alijs ibidem emergentibus; Niſi *Placita* illa tangant Nos, vel *Heredes* noſtros, ſeu *Communitatem* dicte Civitatis *Dublini*: Et, quod *Major* et *Ballivi* ejuſdem Civitatis

tatis *Dublini*, qui pro tempore fuerint, *computare* poſſint, per ſufficientes *Attornatos* ſuos; et ad *Scaccarium* predictum *reddendum admit-*
93 *tantur*; Ita, quod illorum *Deputandi*, coram *Theſaurario* et *Baronibus* ad *Scaccarium* Regni *Hibernie*, cum idem *Scaccarium* alibi, quam in eadem Civitate, fuerit; de omnimodis *Compotis* et *Debitis*, *Majori* et *Ballivis*, ſeu *Communitati* Civitatis predicte, contingentibus; et, ad *Compota* illa, per dictos *Attornatos* ſuos, ad *Scaccarium* predictum reddenda, admittantur;
94 Ita, quod Solutiones *Debitorum* Noſtrorum,
95 ea de Cauſa, nullatenus *retardentur*: Et, quod nullus *Ballivus* Noſter, ſeu Heredum noſtrorum, aut alicujus alterius, *capiat Civem* aliquem ejuſdem Civitatis *Dublini*, nec *incarceret*, *dummodo*
96 *ſalvos Plegios poſſit invenire*; Nisi, pro *Felonia*, vel alio *enormi Delicto*, pro quo non ſit replegia-
97 bilis: Ac etiam, quod predicti Cives Civitatis *Dublini*, et eorum Heredes et Succeſſores, Cives Civitatis ejuſdem, habeant et Teneant eandem *Civitatem*, *Suburbia*, et *Libertates*, cum omnibus *Commoditatibus*, *Exitibus*, *Proficuis*, et aliis *pertinentijs* ſuis uſitatis; et cum omnibus Libertatibus, et liberis Conſuetudinibus, quibus *hucuſque uſi* ſunt, Temporibus *Progenitorum* noſtrorum predictorum, et *Noſtris*; ſecundum quod *melius*, *plenius* et *Liberius* ea *tenuerunt*, et
98 ad huc *teneant*: Et, quod nullus *Vicecomes*, *Ballivus*, aut *Miniſter* Noſter, vel Heredum noſtrorum, *intromittat* ſe, de ullis *Attachiamentis*, vel *Summonitionibus* faciendis, in *Civitate*, *Suburbijs*, et *Libertatibus* predictis; Preterquam *Major*, *Ballivi*, et *Coronatores* Civitatis illius, qui *reſpondent* de *Placitis Corone*, coram *Juſticiarijs* noſtris *itinerantibus*, ad *Communia Placita Placitanda*, in dicta Civitate *Dublini*;
99 Nisi, in *Defectu Majoris*, *Ballivorum*, et *Coronatorum*

100 *torum* predictorum: Et, ſi aliquis, Civium predictorum dicte Civitatis *Dublini*, *attachiatus* fuerit, *extra Muros* Civitatis illius; *Major*, et *Cives* ejuſdem Civitatis HABEANT de eo CURIAM SUAM, et *Juſticiam Conquerenti exhibeant*; ſicut *Comes*, *Baro*, vel alius *Magnas Hibernie*, *Curiam ſuam*, de *Hominibus* ſuis, *habere* debet; ſecundum
101 LEGEM, Terre noſtre *Hibernie*: Et inſuper, cum dicti Cives Civitatis *Dublini*, Nobis, per *Petitionem* ſuam, coram Nobis et Concilio noſtro exhibitam, oſtenderunt; QUOD *ipſi talem habeant* Libertatem; "*Quod nullus* Mercator Extraneus *Mercandiſas ſuas infra Civitatem illam ad* Retalliam *vendat*;" CONTRA *quam Libertatem*, nonnulli Mercatores extranei, *Pretextu* STATUTI *de* ORDINATIONE STAPULE, *nuper editi*, *in qua continetur*, "QUOD *omnes Mercatores*, *ad* Stapulam Civitatum et Burgorum, *in Regno noſtro* Anglie, *ac Terris noſtris* Hibernie *et* Wallie, *venientes*, *Merchandiſas ſuas*, *in* Groſſo, *vel* Retallia, *aut per* Particula, *abſque Calumpnia*, vendere *poſſint*;" *Ad dictam Civitatem* Dublini *veniunt*; *et Mercandiſas ibidem ad* Retalliam, *adeo libere*, *ſicut Mercatores ejuſdem Civitatis*, *pro Voluntate ſua*, vendunt *et* emunt; *et ſic*, *quaſi omnia* Proficua, *que de Emptione et Venditione Mercandiſarum*, *in eadem Civitate proveniant*, percipiunt; *nullum* Subſidium, *nec* Contributionem, *ad Onera Civitatis illius*, *pro Salvatione et Defenſione ejuſdem*, *incumbentia*, *facientes*:
102 Et etiam, cum, Pretextu *Ordinationis*, per Nos nuper facte, QUOD *omnia*, Lane, Coria, *et alie Merchandiſe*, *a Regno et Terris noſtris predictis*, *ad partes exterras*, *Villam noſtram* Cales, *et non alibi*, *traducantur*; Predicti Cives, ad Mercandiſas ſuas; videlicet, *Veteres Pannos*, *Lanas*, *Coria*, et alias immunitas Res; que, Mercandiſis aliarum Terrarum, ſunt multum diſſimiles et

 diſcordes;

diſcordes; ad dictam Villam *Cales*; ubi Mercandiſas illas vix pro Valore aliquo vendere, nec *Vina*, *Ferrum*, *Sal*, aut alias Mercandiſas, dicte Terre *Hibernie* concordantes, vel utiles, invenire
103 poterunt; ducendas ſunt aſtricti: Et, cum ijdem Cives Mercandiſas ſuas, pro modico Precio, ad dictam Villam *Cales*, vendiderunt; ipſos novum *Frettum*, verſus Partes *Anglie*, *Vaſconie*, et alibi, pro Mercandiſis Terre ſue concordantibus ibidem querendis, facere; et ſic, duo *Fretta*, pro uno, ſolvere, oportebit; in ipſorum Civium Dampnum non modicum,
104 et Depauperationem manifeſtam: **Nos**, conſideratione premiſſorum, VOLENTES, Quietem et Utilitatem dictorum Civium providere; **Concediмus**, pro Nobis et Heredibus noſtris; et, hac Carta noſtra, **Confirmavimus**; Quod omnes *Mercatores extranei*, qui in Civitate predicta, Mercandiſas emerint, vel venderint; Juxta Formam *Statuti* predicti, ad *Auxilium* et *Contributionem* ad *Tallagium*, et alia Onera, dicte Civitati incumbentia, ſupportanda, juxta *Quantitatem* Rei *empte*, vel *vendite*, cum Civibus predictis *Solvant*, et *Solvere teneantur*; et, ad hoc, prout juſtum fuerit, *compellantur*:
105 Et, quod ijdem Cives, et eorum Heredes et Succeſſores, *Veteres Pannos*, *Lanas*, *Coria*, et omnia alia Mercimonia, in dicta Terra *Hibernie* creſcentia; *Bladis*, pro tempore vetito, duntaxat *exceptis*; ad Partes *Anglie*, *Vaſconie*, et alibi, ubi melius expedire viderint, traducere valeant, prout ante Ordinationem predictam facere conſueverunt, imperpetuum; Statuto, et
106 Ordinatione predicta, non obſtante: Quare, **Volumus**, et firmiter **Precipimus**, pro Nobis et Heredibus noſtris; Quod predicti Cives, dicte Civitatis *Dublini*, et eorum Heredes et Succeſſores, predicte Civitatis illius,

HABEANT

HABEANT omnes *Libertates*, *Quietantias*, *Privilegia*, et *Immunitates* predictas ; et eis plene GAUDEANT et UTANTUR, sicut predictum est,
107 imperpetuum : **Quis Testibus**, Venerabilibus Patribus *S. Elienensi* Cancellario nostro,*** *Wigornienſi* Thesaurario nostro, Episcopis ; *Johanne* Duce *Lancastrie*, Filio nostro carissimo, *Richardo Arundelie*, *Humphredo de Bohun Essexie* et *Herefordie*, *Willielmo Sarisburie*, et *Thoma de Veer Oxonie* Camerario nostro, Comitibus ; *Henrico de Percij*, *Edwardo le Dispenser*, *Johanne Attalles* Seneschallo Hospicij nostri, et alijs : **Datum**, per Manum nostram, apud *Westmonasterium*, vicesimo Secundo die *Novembris*,
108 Anno Regni nostri tricesimo Septimo. **Nos**, attendentes grata et laudabilia Obsequia, que prefati Cives, et eorum Anteceſſores, Nobis et Progenitoribus nostris, pro Salvatione et Defensione dicte Civitatis *Dublini*, et Parcium vicinarum, contra Hostiles *Hibernicorum* Inimicorum nostrorum Aggressus, non absque Sumptibus laboriosis, multipliciter impenderunt, Se et Sua varijs Periculis exponendo ; Ac, VOLENTES proinde, ipsos Cives, ut Negotiacionibus suis quietius intendere, et dictam Civitatem *Dublinum* securius custodire, valeant, et ut ad hoc fortius obligentur, Favore
109 prosequi gratioso ; *Donationes*, *Concessiones*, et *Confirmationes* predictas, ac dictam *Cartam* prefati *Avi* nostri, et omnia contenta in eadem, RATA HABENTES et GRATA ; Ea, pro Nobis et Heredibus nostris, quantum in Nobis est, Tenore presentium, **Ratificamus, approbamus**, et, predictis Civibus, eorumque Heredibus et Succeſſoribus, imperpetuum, **Concedimus** et **Confirmamus** ; prout *Carta* predicta ra-
110 tionabiliter testatur. **Preterea**, VOLENTES, prefatis Civibus, Consideratione permissorum,

Gratiam, in hac parte, facere uberiorem; **Conceſſimus**, pro Nobis et Heredibus noſtris; et, hec Carta noſtra, **Confirmavimus**, prefatis Civibus, et eorum Heredibus, et Succeſſoribus ſuis; Quod, licet Ipſi Cives, et eorum Anteceſſores, aliqua, vel aliquibus *Libertatibus*, *Quietantijs*, *Privilegijs*, *vel Immunitatibus* predictis, aliquo Caſu emergente, hactenus plene uſi non fuerint; ipſi tamen Cives, et eorum Heredes et Succeſſores, Cives Civitatis predicte, *Libertatibus*, *Quietantijs*, *Privilegijs*, et *Immunitatibus* predictis, et eorum quolibet, de Cetero plene GAUDEANT et UTANTUR; abſque *Impedimento* NOSTRO, vel Heredum noſtrorum, *Juſticiariorum*, *Eſcaetorum*, *Vicecomitum*, aut aliorum *Ballivorum*, Seu *Miniſtrorum* quorumcunque,
112 imperpetuum: **Hus Teſtibus**, Venerabilibus Patribus, *R.* Archiepiſcopo *Dublinenſi* Cancellario, *E. Ceceſtrenſi* Epiſcopo.****A. Epiſcopo *Midenſi*, R. Epiſcopo *Oſſorenſi*, *Thoma* Duce *Glouceſtrenſi* Avunculo noſtro, *Edwardo* Comiti Rotel. et *Cork*, *Rogero de Mortuo mari* Comiti *Marchie* et *Ultonie*, Conſanguineis noſtris cariſſimis; *Johanne de Holland* Comiti *Huntindon* Fratre noſtro Cariſſimo; *Johanne de Leonello*, *Thomá de Percij*, Seneſcallis Hoſpicij noſtri; *W.* **** Camerario noſtro *Hibernie*, et alijs: **Datum**, per Manum noſtram, apud *Kilkenny*, viceſſimo quarto die *Aprilis*, Anno Regni noſtri decimo
113 octavo. **Nos**, conſiderantes grata et laudabilia Obſequia, que prefati Cives et eorum Anteceſſores, Nobis et Progenitoribus noſtris, pro Salvatione et Defenſione dicte Civitatis *Dublini*, et Parcium vicinarum, contra hoſtiles *Hibernicorum* Inimicorum noſtrorum Aggreſſus, non abſque Sumptibus laborioſis, multipliciter impenderunt, Se et Sua varijs Periculis exponendo; Ac volentes, proinde, ipſos Cives, ut Negotia-

cionibus

cionibus ſuis quietius intendere, et dictam Civitatem *Dublinum*, ut predictum eſt, ſecurius cuſtodire valeant, et ut ad hoc fortius obligentur,
114 Favore proſequi gratioſo ; *Donationes*, *Conceſſiones* et *Confirmationes* predictas, ac Omnia et Singula in dicta *Carta contenta*, RATA HABENTES et GRATA ; *Ea*, pro Nobis et Heredibus noſtris, quantum in Nobis eſt, **acceptamus, approbamus** ; et, prefatis Civibus, eorumque Heredibus et Succeſſoribus, imperpetuum, de Gratia noſtra ſpeciali, Tenore preſentium, **Concedimus** et **Confirmamus**, prout *Carta* predicta ra-
115 tionabiliter teſtatur : **In** cujus Rei **Teſtimonium** has *Litteras* Noſtras fieri fecimus *Patentes* : **Teſte** ME IPSO, apud *Weſtmonaſterium*, viceſſimo tertio die *Novembris*, Anno Regni noſtri
116 ſecundo. **Inſperimus** etiam, *Cartam*, quam cariſſimus Pater noſter, *Henricus* Quintus, nuper Rex *Anglie*, ſub Sigillo, quo idem Pater noſter utebatur in Terra ſua *Hibernie*, fecit, in Hec Verba ; **Henricus**, Dei Gratia, Rex *Anglie*, *Francie*, et Dominus *Hibernie* ; Univerſis et Singulis Archiepiſcopis, Epiſcopis, Abbatibus, Prioribus, Ducibus, Comitibus, Baronibus, Militibus, Juſticiarijs, Vicecomitibus Majoribus, Superioribus, Prepoſitis, Ballivis, Miniſtris, et alijs Fidelibus ſuis, SALUTEM ;
117 **Sciatis**, quod, de Gratia noſtra ſpeciali, de Aſſenſu Venerabilis in CHRISTO Patris, *R.* Archiepiſcopi *Dublinenſi*, Deputati dilecti et fidelis noſtri *Johannis Talbot* de *Halomſhire* Chivalier, *Locum* noſtrum *Tenentis*, Terre noſtre *Hibernie* ; et Conſilio ipſius Deputati ; Conſideratione Bonorum *Serviciorum*, *Laborum*, *Expenſarum*, et *Deperditorum*, que dilecti Ligei noſtri, Major et Communitas Civitatis noſtre *Dublini*, Nobis, ante hec Tempora, in Salvationem et Defenſionem fidelium Ligeorum noſtrorum ibidem, ac

Manu-

Manutenentiam Murorum, Turrium, Pavimentorum et diverſorum aliorum Onerum ejuſdem Civitatis noſtre, *fecerunt* et *Supportaverunt*; Ac volentes, eo Pretextu, eiſdem Majori et Com-
118 munibus Gratiam facere ſpecialem; **Conceſſimus**, pro Nobis et Heredibus noſtris, prefato Majori et Communibus, ac Heredibus et Succeſſoribus ſuis, imperpetuum, *Libertates*, *Franchefias*, et *Cuſtumas* ſubſcriptas; Videlicet;
119 Quod Major et Ballivi noſtri dicte Civitatis noſtre, ac Succeſſores ſui, Majores et Ballivi, ibidem, pro Tempore exiſtentes, ſint *Juſticiarij Pacis*, et *Juſticiarij Laboratorum*, infra Civitatem noſtram predictam; et, quod Ipſi HABEANT *Cognitionem* et *plenam Correctionem* Omnium et Singulorum, *Laboratorum*, *Artificum*, et *Vitellatorum*, infra dictam Civitatem noſtram commorantium, ac per eandem venientium et tran-
120 ſeuntium; Quodque Ipſi FACERE, EXCERCERE, et TERMINARE poſſint, Univerſas et Singulas Res, que ad *Officium Juſticiariorum Pacis*, et *Juſticiariorum Laboratorum* predictorum pertinent; Secundum Formam *Legis* noſtre *Communis*, ac *Conſuetudinem* Terre noſtre predicte, nec non *Vim* et *Efectum Statutorum* et *Ordinationum*, infra Regnum noſtrum *Anglie*, et Terram noſtram predictam, per Nos et Progenitores noſtros, quondam Reges *Anglie*, ante hec Tempora edito-
121 rum et habitorum. **Conceſſimus** etiam, eiſdem Majori et Communibus, ac Succeſſoribus ſuis predictis, Quod Major et Ballivi noſtri, Civitatis noſtre predicte, ac eorum Succeſſores, Majores et Ballivi, ibidem, pro Tempore exiſtentes, HABERE et PERCIPERE poſſint, per Manus eorundem, *Majoris* et *Ballivorum*, ac *Juſticiariorum Pacis*, et *Juſticiariorum Laboratorum* et *Artificum*, predictorum, Omnimoda *Amerciamenta*, *Forisfacturas*, *Fines*, et *Exitus*, inde quoviſmodo

122 viſmodo de cetero provenientia: Sic, QUOD *Juſticiarij Pacis*, ſeu *Juſticiarij Laboratorum* aut *Artificum*, vel aliquis alius Miniſter Noſter, ſeu Heredum noſtrorum, aut Succeſſorum noſtrorum, vel alterius Perſone cujuſcunque, ſuper dictum *Officium*, dictorum *Juſticiariorum Pacis*, et *Juſticiariorum Laboratorum* et *Artificum*, infra dictam Civitatem noſtram, ac *Libertates* et *Bundas* ejuſdem, de Rebus ibidem provenientibus, que ad hujuſmodi *Officium* pertinent, Se non quoviſmodo *intromittan'*, ſeu quicquam *faciant*,
123 aut de eiſdem *attemptent:* ET, inſuper, **Confirmavimus**, pro Nobis et Heredibus noſtris predictis, prefatis Majori et Communibus, ac Heredibus et Succeſſoribus ſuis predictis, imperpetuum; Quod Major ejuſdem Civitatis Noſtre, et Succeſſores ſui, Majores dicte Civitatis noſtre, pro Tempore exiſtentes, Sit *Eſcaetor*, et *Clericus Mercati* noſtri ibidem, ac Heredum noſtrorum ibidem, ad FACIENDAS, EXERCENDAS, et *exequendas* Omnes et Singulas Res, que ad *Officium Eſcaetoris*, ſive *Clerici Mercati*, infra Civitatem noſtram predictam et Libertates ejuſdem,
124 debite pertinent, vel reſpectant; Sic, QUOD nullus *Eſcaetor*, vel *Clericus Mercati* Noſtri, ſeu Heredum noſtrorum predictorum, aut aliorum Miniſtrorum noſtrorum quorumcunque, in eadem Civitate noſtra, ſeu Libertatibus ejuſdem, *faciat* vel *exerceat* aliquas Res, que ad *Officium Eſcaetoris*, ſive *Clerici Mercati* ibidem, aliquo
125 modo pertinent: QUI quidem *Major*, ut *Eſcaetor*, et *Clericus Mercati*; coram *Ballivis* ejuſdem Civitatis noſtre, pro Tempore exiſtentibus, Sacramentum ſuum, in hujuſmodi *Officio Eſcaetoris*, et *Clerici Mercati*, ad fideliter *faciendum* et *exercendum* Officium predictum, ſecundum quod Lex noſtra,
126 in hac parte exigit, preſtet Corporaliter. **Conceſſimus** etiam eiſdem Majori et Communibus,

ac

ac Heredibus et Succeſſoribus ſuis predictis, imperpetuum ; Quod ipſi HABEANT *libere* et *quiete*, in Supportationem *Feodi firme* ejuſdem Civitatis noſtre, Omnimoda *Terras*, *Tenementa*, *Reddita*, *Servicia*, et *Poſſeſſiones*, ac omnimoda *Fines*, et *Amerciamenta*, *Forisfacturas* et *Proficua*, infradictam Civitatem noſtram et *Franchefias* ejuſdem, tanquam *Eſcaeta*, vel aliquo alio modo, *forisfacienda*, ſeu *emergentia* ; abſque aliquo *Compoto*, Nobis, vel Heredibus noſtris predictis, vel Miniſtris Noſtris, aut Miniſtris ſuis, inde reddendo ;

127 ALIQUA *Conceſſione* de *Officio Eſcaetoris*, ſeu *Officio Clerici Mercati* noſtri, infra Terram noſtram *Hibernie*, per Nos, vel Predeceſſores, aut Progenitores noſtros, alicui Perſone, ante hec Tempora quoviſmodo facta, non obſtante ; ET non obſtantibus aliquibus *Statutis*, inde in Contra-

128 rium factis. ET ulterius, de uberiore Gratia noſtra, pro Nobis et Heredibus noſtris predictis, **Conceſſimus**, predictis Majori et Communitati, ac Heredibus et ſucceſſoribus ſuis predictis, imperpetuum ; Quod Ipſi HABEANT omnimoda *Bona* et *Catalla*, vocata, *Wayfs*, et *Strayes*, ac *Wreccum Maris* ; nec non, omnimoda *Bona* et *Catalla Felonum* et *Fugitivorum*, *Dampnandorum* et *convincendorum*, infra Civitatem noſtram predictam et Libertates ejuſdem, de cetero emergentia ; ac etiam, omnimoda *Fines* et *Amerciamenta Eſcapiorum* quorumcunque *Felonum*, extra Libertates ejuſdem Civitatis *evadendorum* et *eſcapiendorum* ; nec non, omnium aliarum *Foris-*

129 *facturarum*, ibidem habendarum : ET, quod Ipſi de Cetero ſint *quieti* de hujuſmodi *Finibus*, *Amerciamentis*, *et Eſcapeis*, erga Nos et Heredes noſ-

130 tros, imperpetuum ; ITA quod Ipſi inde, per Nos, ſeu Heredes noſtros, vel Miniſtros ſuos quoſcunque, ex nunc, vel in futurum, non *impetantur*, *moleſtentur*, in aliquo, ſeu *graventur*.

ET

131 Et etiam, de ampliore Gratie Plenitudine, **Conceſſimus**, pro Nobis et Heredibus noſtris predictis, prefatis Majori et Ballivis, ac omnibus alijs Miniſtris dicte Civitatis noſtre, et Succeſſoribus ſuis, pro Tempore exiſtentibus; Quod Ipſi *Mercandiſare*, ac Vina, et alia Victualla quecunque, in Groſſo, vel ad Retalliam, libere *emere*, et ea *vendere*, poſſint, imperpetuum; abſque *Impetitione* Noſtra, vel Heredum noſtrorum, aut Miniſtrorum noſtrorum quorumcunque; aliquo *Statuto*, vel *Ordinatione* aliqua, inde in Contrarium, ante hec Tempora eddita, ſeu facta,
132 non abſtante: **Hiis Teſtibus**, *Lawrencio*, *Merbury* Cancellario noſtro Terre noſtre *Hibernie*, *Willielmo de Thinbegh* Deputato Theſaurario noſtro *Hibernie*, *Jacobo Uriel* Capitali Barone *Scaccarij* noſtri ejuſdem Terre noſtre, *Roberto Sutton* Clerico Cuſtode *Rotulorum* Cancellarie dicte Terre noſtre, *Johanne Paſſaint* Cuſtode *Hanaperij* ejuſdem *Cancellarie* noſtre, et multis alijs: **Datum**, per Manum prefati Deputati, apud *Dublinum*, ſexto die *Februarij*, Anno Regni noſtri
133 ſeptimo. **Nos**, attendentes grata et laudabilia Obſequia, que prefati Cives et eorum Anteceſſores, Nobis et Progenitoribus noſtris, pro Salvatione et Deſenſione dicte Civitatis *Dublini* et Parcium vicinarum, contra hoſtiles *Hibernicorum* Inimicorum noſtrorum Aggreſſus, non ſine Sumptibus laborioſis, multipliciter impenderunt, Se et Sua varijs Periculis Exponendo; Ac, volentes proinde, ipſos Cives, ut Negotiacionibus ſuis quietius intendere, et dictam Civitatem *Dublinum*, ut predictum eſt, ſecurius cuſtodire valeant; et, ut ad hoc fortius obligentur, Favore
134 proſequi gratioſo; *Donationes*, *Conceſſiones* et *Confirmationes* predictas, et Omnia et Singula in *Carta* predicta contenta, RATA HABENTES et GRATA; *Ea*, pro Nobis et Heredibus noſtris,

quantum in Nobis, de Gratia noſtra ſpeciali, de *Aſſenſu* Cariſſimi Conſanguinei noſtri *Jacobi le Bottiler* Comitis de *Ormond*, Juſticiarij Noſtri Terre noſtre *Hibernie*, et Concilij Noſtri in eadem Terra noſtra ; **acceptamus, approbamus** ; et, prefatis Civibus, eorumque Heredibus et Succeſſoribus in Perpetuum, Tenore Preſentium, **concedimus** et **confirmamus**
135 prout *Carta* predicta rationabiliter teſtatur. **Preterea**, volentes, prefatis Civibus, eorumque Heredibus et Suceſſoribus, Gratiam in hac
136 parte facere uberiorem ; **Conceſſimus**, pro Nobis et Heredibus noſtris ; &, hac *Carta* noſtra **Confirmavimus**, prefatis Civibus, et eorum Heredibus et Succeſſoribus ; Quod, licet ipſi Cives, aut Anteceſſores ſui, Cives dicte Civitatis *Dublini*, aliqua, vel aliquibus *Libertatibus*, *Quietantijs*, *Privilegijs*, ac *Immunitatibus* predictis, aliquo Caſu emergente, hactenus plene uſi non fuerint, vel abuſi fuerint ; Ipſi tamen Cives, Heredes et Succeſſores ſui, Cives Civitatis predicte, *Libertatibus*, *Quietantijs*, *Privilegijs*, et *Immunitatibus* predictis, et eorum quolibet, de cetero, plene GAUDEANT et UTANTUR, in Perpetuum ; Sine *Impetitione*, *Occaſione*, vel *Impedimento* noſtro, vel Heredum noſtrorum, *Loca* noſtra *Tenentium*, *Juſticiariorum*, *Eſcaetorum*, *Vicecomitum*, *Seneſcallorum*, *Ballivorum*, ſeu *Miniſtrorum*, vel *Officiariorum* noſtrorum, aut Heredum noſtrorum quorumcunque ; aliquibus *Statutis*, vel *Ordinationibus*, inde in Contrarium factis,
137 non obſtantibus : **Hiis Teſtibus**, venerabilibus *R.* Archiepiſcopo *Dublinenſi* Cancellario noſtro, *Edwardo* Epiſcopo *Midenſi* Theſaurario Terre noſtre *Hibernie*, *Edwardo Fitz Maurice* Comite *Kildare*, Fratre *Willielmo Fitz Thomas* Priore *Hoſpitalli Sancti Johannis Jeruſalemenſis* in *Hibernia*, et alijs : **Datum**, per Manum

prefati

prefati *Juſticiarij* noſtri, Terre noſtre, predicte, apud Villam dell *Naas*, viceſſimo octavo die
138 *Januarij*, Anno Regni noſtri qninto. **Nos** autem, *Donationes*, *Conceſſiones*, et *Confirmationes* predictas, et Omnia et Singula in *Cartis* et *Litteris* predictis Contenta, RATA HABENTES et GRATA ; *Ea*, pro Nobis et Heredibus noſtris, quantum in Nobis eſt, de Gratia noſtra ſpeciali ; **acceptamus, approbamus**; et, prefatis Civibus, eorumque Heredibus et Succeſſoribus in Perpetuum, Tenore Preſentium, **Concedimus** et **Confirmamus** ; prout *Carte* et *Littere* predicte rationabiliter
139 teſtantur : **Preterea,** Volentes, prefatis Civibus, eorumque Heredibus et Succeſſoribus, Gratiam, in hac Parte, facere uberiorem ; **Conceſſimus,** pro Nobis et Heredibus noſtris ; et, hac Carta Noſtra, **Confirmavimus,** prefatis Civibus, et eorum Heredibus et Succeſſoribus, Civibus de Civitate predicta ; Quod, licet Ipſi, aut Anteceſſores Sui, Cives dicte Civitatis *Dublini*, aliqua, vel aliquibus *Libertatibus*, *Quietantijs*, *Privilegijs*, et *Immunitatibus* predictis, aliquo Caſu emergente, hactenus plene *uſi* non fuerint, vel *abuſi* fuerint ; Ipſi tamen Cives, Heredes et Succeſſores Sui, Cives ejuſdem Civitatis, *Libertatibus*, *Quietantijs*, *Privilegijs* et *Immunitatibus* predictis, et quolibet eorundem, de Cetero, *plene* GAUDEANT et UTANTUR, in Perpetuum ; abſque *Impedimento*, *Occaſione*, ſive *Impetitione* Noſtri, vel Heredum
140 noſtrorum, *Juſticiariorum*, *Eſcaetorum*, *Vicecomitum*, aut aliorum *Ballivorum*, ſeu *Miniſtrorum* Noſtrorum, vel Heredum noſtrorum quorumcunque : **Hiis Teſtibus**, venerabilibus Patribus, *H.* Archiepiſcopo *Cantuarienſi* totius *Anglie* Primate, *J. Bathonienſi* et *Wallenſi* Cancellario noſtro, *W. Lincolnienſi* et *W. Sariſburienſi*,

riſburienſi, Epiſcopis ; Cariſſimo Avunculo noſtro *Humphredo Glouceſtrenſi*, et Cariſſimo Conſanguineo noſtro *Johanne Norffolcie*, Ducibus ; Cariſſimis Conſanguineis noſtris, *Johanne Huntingdon*, *Henrico Northumberlandie*, et *Willielmo Suffolcie* Seneſcallo Hoſpicij, Comitibus ; Dilectis & Fidelibus noſtris *Radolpho Crumbwell* Theſaurario noſtro *Anglie*, et *Radolpho Botiler* Camerario noſtro, Militibus ; Dilecto Clerico noſtro *Willielmo de Wode* Cuſtode privati Sigilli noſtri, et alijs : **Datum**, per Manum noſtram, apud *Weſtmonaſterium*, viceſſimo die
141 *Maij*, Anno Regni noſtri viceſſimo. **Nos**, Premiſſis conſideratis, ad *Requiſitionem* COMMUNIUM Terre noſtre HIBERNIE, in PARLIAMENTO noſtro, apud Le *Naas*, *Die Veneris*, proximo poſt Feſtum *Sancti Barnabe* Apoſtoli, Anno Regni noſtri primo, coram dilecto et fideli noſtro *Thoma Fitz Maurice* Comiti *Kildare* JUSTICIARIO noſtro Terre noſtre *Hibernie*, *inchoato* et *tento* ; *Litteras* predictas *Patentes*, ac Omnia et Singula in eiſdem contenta, RATA HABENTES et GRATA ; *Ea*, pro Nobis et Heredibus noſtris, quantum in Nobis eſt, de Gratia noſtra ſpeciali, de ASSENSU prefati JUSTICIARIJ, ac DOMINORUM SPIRITUALIUM et TEMPORALIUM, ac COMMUNIUM Terre noſtre predicte, in PARLIAMENTO noſtro predicto, exiſtentium, et AUCTORITATE ejuſdem, **approbamus** et **Confirmamus** ; Et, quod Major et Cives Civitatis *Dublini*, et eorum Succeſſores, in Perpetuum, predictas FRANCHESIAS, et LIBERTATES, predictis *Litteris Patentibus* concorditer in Omnibus et Singulis Articulis, HABEANT et OCCUPENT, ac eis GAUDE-
142 ANT. ULTERIUSQUE, ex ASSENSU et AUCTORITATE predicta, dictas *Litteras patentes*, tam *Bonas* et *Sufficientes* **adjudicamus** et **reputamus**, ac ſi eaſdem *Litteras*, nec non dictas LI-

BERTATES

BERTATES et FRANCHESIAS, predictis Majori et Civibus, eorumque Succeſſoribus, ſub Magno Sigillo *Anglie* conceſſerimus de Novo, in Perpe-
143 tuum: IN cujus rei **Teſtimonium**, has *Litteras* Noſtras fieri fecimus *Patentes*: **Teſte** prefato JUSTICIARIO Noſtro, apud DUBLINUM, quinto die *Maij*, Anno Regni noſtri, Secundo.

Per Petitionem de PARLIAMENTO.

F I N I S.

JOANNIS SCHILTERI
JCti olim Argentoratensis

THESAURUS ANTIQUITATUM TEVTONICARUM, ECCLESIASTICARUM, CIVILIUM, LITERARIARUM.

TOMUS TERTIUS,

Exhibens

GLOSSARIUM AD SCRIPTORES LINGUÆ FRANCICÆ ET ALEMANNICÆ VETERIS.

In quo

Vocabula & Formulæ obsoletæ, aut obscurioris significationis, aut usus rarioris,

Alemannica & Francica imprimis, sed & Gothica, Anglo-Saxonica, Longobardica,

Ex vetustissimis quæ haberi potuerunt tam editis quam MSS.

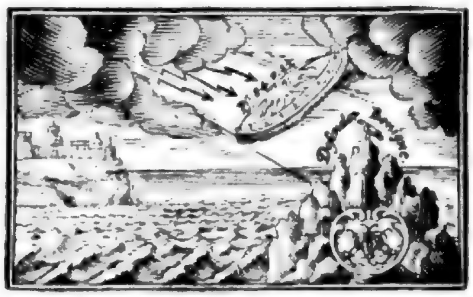
Libris, Legibus, Statutis, Chartis, & Documentis, ad res Divinas pariter & humanas pertinentibus explicantur.

Origines & variæ significationes reteguntur, Leges, Mores, & Antiquitates Teutonicæ passim recensentur & illustrantur.

Glossis insuper a P. BERN. PEZIO publicatis, THOMÆ REINESII Vocabulario Theotisco, DIECMANNI, STADENII, SCHERZII, PALTHENII, & aliorum Observationibus insertis.

Præfationem præmisit

JOANNES FRICKIUS, S. T. P.



ULMÆ,
Sumptibus DANIELIS BARTHOLOMÆI & FILII,
MDCCXXVIII.

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PMLP

(nowhere is it stated that
these LETTERS are ABBREVIATIONS)
so this PSEUDO AUTHORITY
is responsible for
its "POPULATION REGISTER",
or "PHYSICAL PERSON REGISTER",
thus creating a FALSIFIED OBLIGATION,
PRESENTING A "PSEUDO PERSON",
and therefore is an INDIVIDUAL DEBTOR,
TO THE NATURAL PERCENTAGE OF INFINITE
MATERIA ESSE IN ALL ITS MANIFESTATIONS.
DE FACTO - "PMLP" must provide its property
"PSEUDO PERSON", with a "PERSON CODE",
the opportunity to
RETURN ALL SUBSIDIES
TO THE NATURAL PERCENTAGE
OF INFINITE MATERIA ESSE,
whether money, note, bill, or otherwise.

IF THE REQUIREMENTS ARE NOT MET,
THERE WILL BE A NEED TO CONTACT
THE TRUE OWNER OF
THE "ARMY-LARES" SYSTEM:

Judicial Committee of the Privy Council, JCPC